

Introduction

Save me, O Lord, as I begin this interpretation.

"The Lord God has given me the tongue of the learned, that I should know how to speak a word in season to him that is weary. He wakes morning by morning, He wakens my ear to hear as the learned" (Isaiah 50:4). Isaiah, the prophet of blessed memory, saw in his wandering that he is pleasing and said: "Where is the bill of your mother's divorce, whom I have put away? Or which of my creditors is it to whom I have sold you? Behold, for your iniquities have you sold yourselves, and for the transgressions is your mother put away" (Isaiah 50:1). This is against that which was said: "Is my hand shortened at all, that it cannot redeem?" (Isaiah 50:2). And the keeping was removed from the human beings: "The Lord has forsaken the earth, and the Lord does not see" (Ezekiel 9:9).

This prophet will inform about their lies [and recklessness] by telling them: "This thing is not as you thought it shall be, for your transgressions distinguish you from the others". "Behold, for your iniquities have you sold yourselves, and for your transgression is your mother put away" (Isaiah 50:1). Why does all this happen? Because the Lord existed for them, to order them the straight way they should walk in, and no one was found to lend his ear toward the truth. But he referred to the lie and the burden of one's brother by saying: "Why, when I came, was there no man? When I called, was there no answer? Is My hand shortened at all, that it cannot redeem?" (Isaiah 50:2). And if there is no reason for saving, behold, the entire world is nothing for Me. "Behold, at My rebuke I dry up the sea, I make the

rivers a wilderness: Their fish stinks, because there is no water, and dies for thirst" (ibid.).

And it was said: "I clothe the heavens with blackness, and I make sackcloth their covering" (Isaiah 50:3). This entire matter is a metaphor that shows the mightiness of His ability – blessed be He. And He recalled here the waters and the heavens, and in their generality the sea and the rivers. They are the rivers of the Garden of *Eden* with their fish, about which it was said to man: "And have dominion over the fish of the sea" (Genesis 1:28). For the first human dominion is over that fish, and its name is *Leviathan*. And it is the *Teli* (fulcrum [of the Wheel]).

And in its hands, everything is found. And about this, it was said: "And God created the great whales" (Genesis 1:21). For 'whales', as it is written, refers to the great whale that dwells in his rivers. It is the piercing serpent, the crooked serpent (*Baba Batra* 71:2). And it was compared to the kings of the earth, for it is a king, as it was written in the Book of Formation: "A *Teli* in the world is as a king on his throne" (Book of Formation, Section 59). And it was called 'a fish' (דג), for it procreates 'concern' (דאגה), and it is the master of procreation. For 'fish' (דגה) is also the plural for many fishes, from the expression: "And let them grow into a multitude" (Genesis 48:16). Likewise, the 'locust' was called like this for being numerous. And there are many others like these in the Writings.

And after saying this, the prophet showed His might, for the keeping was strong, and it was removed because of their inferior knowledge. It is the saying: "The Lord God has given me the tongue of the learned, that I should know how to speak a word in season to him that is weary" (Isaiah 50:4). He opened these seasons with two Compassions, for these two Names are the *Middah*

(emotive attribute) of Compassion. Even though we refer to the second Name with a *Middah* and called it God – and its punctuation also testifies about this – the intention is to show that it is written that the other human beings are sentenced to demerit, while the prophets, the sages, and the righteous ones are sentences to merit. His saying, "The Lord God has given me the tongue of the learned" (ibid.), means that the tongue refers to a tongue of the learned through which he can receive knowledge – unlike those who were given a tongue but did not receive it with knowledge. What is the knowledge? "To speak a word in season to him that is weary" (ibid.). And the word 'sustain' (לעות) is derived from 'season' (עת).

Does this happen even though he is a stranger to his transgression? He gives the weary the time of speech by saying: "And a word spoken in due season, how good is it" (Proverbs 15:23). Some interpret 'weary' (יעף) as being from the side of evil, by saying: "Even the youth shall faint and be weary, and the young men shall utterly fall" (Isaiah 40:30) – i.e. from the side of the evil inclination. And there is no difference between the words 'faint' (עי"ף = 160) and [=] 'weary' (יעף), for it is as 'a complete' (שלמ"ה = 375) [=] 'word' (שמל"ה), etc. Likewise, it was written: "And Esau came from the field, and he was faint" (Genesis 25:29). And the explanation is that the evil inclination caused him to fail.

Some say that 'faint' in this matter is the evil inclination, for he is weak in the beginning of his existence against the evil inclination of his brother. Likewise, it was written: "He gives power to the faint, and to them that have no might He increases strength" (Isaiah 40:29). And its explanation is the it is the good inclination, for it is weakened in the beginning of its existence. And in my opinion, this is the

truth, for the good inclination is the evil inclination that is formed in man in the secret of "Formed" (Genesis 2:7) – which has two *Yuds* in order to show the two inclinations. And it is in the secret of "The Lord God" (ibid.), which is 'to cleanse and separate' (*מר"ק ומד"ר* = 590). There is no doubt that these are two actions in two ways, which are good and evil.

Therefore, we have a season for good and a season for evil, due to the fact that the power of man depends on the seasons. "A time to be born, and a time to die" (Ecclesiastes 3:2); "A time of war, a time of peace" (Ecclesiastes 3:8). Therefore, the prophet said: "That I should know how to speak a word in season to him that is weary" (Isaiah 50:4) – to give the inclination the power of speech in its time. And when is its time? It is in the morning. In the morning, it will awaken, and it is two awakenings in the two ways of light, for it is known that for man the entire day for him according to his nature is the time of being awake. And most of the night is the time of sleep. The sleep is one sixtieth from death (*Berachot* 57:2), and most of the human beings set their thoughts when they awake to rise, try, and labor, for they are dying. For these are the needs of This World.

And one out of a thousand will awake and rise from his sleep, and his entire thought will be to get up and exert himself in worshipping the Lord by studying the *Torah* as it is. And he will set the two powers of his actions in the rung of truth, and visit and research the way that he slept and woke up, what he received in his sleep, who brought him to that, and who woke him up in the morning. And his thought is a true and intellectual thought in every morning, after the spirit of food and its vapors and (...) spirit [raise]. For they are the angel, his powers, and words. And then,

when he studies the wisdom, it informs him about the way of prophecy, as the Rabbi teaches his complete disciple and informs him about the new things each time every morning when he awakens from his sleep. And so it was written: "They are new every morning, great is your faithfulness" (Lamentation 3:23).

When the faithfulness of man is great, he is informed about the splendors every morning. The angel that informs man about his study is the active intellect, coming to the ears of his heart from which the power of speech in man stems. Therefore, "He wakens my ear to hear as the learned" (Isaiah 50:4). And it is his learning heart, as it was said ahead: "The Lord God has opened my ear, and I was not rebellious, neither turned away back" (Isaiah 50:5). For then the Lord acts in him and opens the ears of his intellect, for even the harlot is not impudent and does not receive when there will be a tremendous rebellion. Likewise, if prophecy would dwell over him and he would neither rebel nor turn away back from it, as long as he has power and ability to receive it, it would be said about him that he did neither rebel nor turn away back from this. And this is the saying: "And I was not rebellious, neither turned away back" (Isaiah 50:4).

Therefore, he said that, even if one would have been hurt many times, he should not walk away from the truth that is poured over him, by saying: "I gave my back to the smiters, and my cheeks to them that plucked off the hair; I did not hide my face from shape and spitting" (Isaiah 50:6). And immediately, he ordered about his good reward in this, and what is it? It is the help of the Lord, and it is his saying: "For the Lord God will help me, therefore shall I not be confounded. Therefore have I set my face like a flint and I know that I shall not be ashamed" (Isaiah 50:7). And

why is it so? Because "He is near that justifies me" (Isaiah 50:8). Being this so, "Who will contend with me? Let us stand together. Who is my adversary? Let him come near to me" (ibid).

Behold, it is known that whoever knows according to his knowledge the truth of the judgment and knows that the judgment is true and complete in his own judgment, knows if he is guilty or innocent. We also know if his contestant is guilty or innocent. If he knows that he is guilty and his contestant is innocent, he will not ask from him to bring him closer to trial, for this should not be done to a simple man — and all the more so to a complete man, and all the more so to a prophet, who is more complete than any man. Indeed, if he thinks that he is innocent and that his contestant is guilty, he will shout before the justice and say: "Who is my adversary? Let him come near me" (Isaiah 50:8). And all this is the prophet. And he said: "Behold the Lord God will help me; who is he that shall condemn me? See, they all shall wax old as a garment; the moth shall eat them up" (Isaiah 50:9). After beginning with this introduction concerning the words of the recalled prophet of blessed memory, I will begin to inform about my intention.

This selfsame day the spirit of the Lord passed over me and awakened me to interpret the explanation of the Guide for the Perplexed (*More Nevochim*) [by Maimonides] in a short way, according to my ability and the scarcity of my intellect and *Neshamah*. And I have set it in my heart, either to do it or to stop. The spirit came, set me on my feet, and called my name twice: "Abraham, Abraham". And I said: "I am here". And the voice came out with a great sound and taught me the path of judgment, taught me knowledge, and showed me the way of understanding

[see Isaiah 40:14]. It informed me and awakened me as a man who is awakened from his sleep to compose a renewed thing, which was not composed in his [of Maimonides] time because of the meaning I have recalled from the matter of Isaiah the prophet, who was angry with the people of his generation for being far from the truth. And they were not satisfied, as it was said.

They knew his words and heard them, but they did not receive from him. Rather, they smote him — even the great ones among them who were false prophets. Therefore, it was said: "I gave my back to the smiters, etc." (Isaiah 50:6). And thus, it was written: "But they mocked the messengers of God" (2 Chronicles 36:16). Behold, in the time of Elisha they used to shout after him: "Go up you bald head, go up you bald head" (2 Kings 2:23). Likewise, the other prophet used to say about him: "The prophet is a fool, the spiritual man is mad" (Hosea 9:7). Behold, this day those who study are the ones who chase their prey, and those who sustain it love their money. You already know the saying of those of blessed memory that the Lord had shown each generation and its wise man, each generation and its sages, each generation and its leaders.

In my opinion this thing is close to being natural, for it is impossible to find in the world righteous people without wicked people, or wicked without righteous, or sages without fools, or fools without sages. They will be considered according to each other, even if they are not related to each other.

This is the same for all the deaths recalled in the times, for "To everything there is a season, and a time to every purpose under the heaven" (Ecclesiastes 3:1). Behold, the good discerns the evil, and the evil discerns the good. All this is interpreted in the Book of Formation. Because of this

I have orchestrated the power and made songs flourish [see "I have dried up the green tree, and have made the dry tree to flourish: I the Lord have spoken and have done it" (Ezekiel 17:24)]. And I have sent my hand toward that which is a little over my ability by seeing my generation referring to me as *Min* [a person who left Judaism] and *Epikores* [unbeliever]. But I truly worship God and not as the people who walk in darkness think. For they and those who resemble them drown in their merit, and they rejoiced when they were able to drown me, as well in their foolishness and the darkness of their deeds. But never will I do this, for I will not leave the ways of truth for the ways of lie. And this is that which He has shown me [...].

In the name of the God of Israel, I will begin with the causes of Guide and speak about them according to that which I will be able to consider and understand from the manuscript. And where I am not be able to understand, I will leave its place clear or with that which I have found in another manuscript; or perhaps, someone else will be able to find and complete it, and he will be blessed by God.

Secret 1 – Image and Likeness

"Let us make man in our image" (Genesis 1:26) – the sexual shape, which is the intellectual achievement, is neither the belief nor the title. And it was further said that the 'likeness' (*Demut*) is a Name from *Dama* (דמה, like) and also a similarity with the matter [Rambam, Guide for the Perplexed 1:1]. He said, "What is not so", for, when man knows what is not so in a matter, that is foreign to him from those that exist under the Wheel of the Moon. And this is the intellectual achievement, in which he uses neither sense, nor hand, nor leg. It is like the achievement of the Creator, which is not in a [physical] vessel.

If they truly understand the similarity – but as it appears in the beginning – this is in man because of this matter – i.e. because of the divine intellect about which we speak, which is in the image of God and His likeness, and not [in the image of] the Lord, blessed be He – which is a body. This was also known from Chapter 2, in which it was said that the intellect with which the Creator abounded man is His final perfection. And it is that which reached man before his obedience. And concerning it, it was said that it is in the image of God and in His likeness. It was also known from Chapter 4 [it should be from Chapter 7], from his saying: "Indeed, when Seth learned and understood that he was complete in the perfection of himself, it was said about him: 'And begot a son in his own likeness' (Genesis 5:3)".

It was also known from chapter 41, from his saying there that the *Nefesh* is also the Name of the understanding Nefesh – i.e. the shape of man. And he said that this is the Name of the thing that is left from man after death. And it

was known also from Chapter 46, from the saying: "The power of the prophets is great, for they liken the shape to its Creator". For it was said: "And on the likeness of the throne was the likeness as the appearance of a man above it" (Ezekiel 1:26). The matter of the likeness, the relation, and the resemblance was also known from Chapter 56, from its generality, and likewise from the generality of the chapter of the titles. It was further known from Chapter 68, from the matter of the learned *Torah*, and also from Chapter 69 in its generality, from the matter of the four causes which are the matter, the action, the configuration, and the purpose.

[It was known] also from Chapter 72, from the matter of the shapes of the four elements that are learned and are neither learning nor an intellect; and also from the four living creatures that arrive from the Wheels to this world – 34 combined kinds, which are shapes, i.e. every animal; and also from the power of speech by which man was made unique – i.e. the intellect, which is the materialistic intellect of speech, whose matter will not be found in any of the animal kinds except for man. And because of this, he was referred to as the Microcosm.

Behold, all these are proofs that all the renewed shapes neither move nor fall from their side below the earth, and that they do not act on the temper, but the temper prepares the matter to receive the shapes that are unique to it acting on one shape with another – and not with a matter. And the unique shape further prepares the matter to receive the shape of every man except for him – or the one it is now in. The matter of the likeness was further hinted in Part 3, Chapter 7, from his saying: "The likeness of four living creatures" (Ezekiel 1:5); "And the likeness of the firmament on the heads of the living creature" (Ezekiel 1:22); "And on

the likeness of the throne was the likeness as the appearance of a man above it" (Ezekiel 1:26); and also, "The likeness of the glory" (Ezekiel 1:28).

From Chapter 8, the secret of the shape will be known from his saying that every lessening and loss is from the side of the matter, and each superiority and subsistence is from the side of the shape. And from Chapter 22, from the matter of the compulsion, from the saying that the *Nefesh* – which is the Name of the thing that is left after death – cannot be ruled by *Satan*, we see that he can rule over all those who are on earth. From Chapter 26, from his saying that man is a learning being in nature and his last perfection has neither actions nor *Middot* (emotive attributes), but only opinions, we see that he is learning in action – i.e. that he will have an intellect in action. And it is that he will know everything that man can know from everything that exists according to his last perfection.

From Chapter 54, we see that he and the fourth kind are a perfection – i.e. they are truly human. And it is that man will receive the intellectual virtues – i.e. the learned ones – in order to study from them true opinions about the divine [concepts]. He says that with this rung man will be called 'man' – i.e. created in the figure of God and His likeness. And he continues that matter up to the end of the chapter, which is the end of the entire chapter, for he finishes with that which he began, and he reveals the entire secret.

Secret 2 – The Human Being and the Names

The combination of the Name of 'human being' is from chapter 7, from his saying that the disciples of the prophets are called among them [who are prophets]. For its explanation there is that it brings man to understand the secret of the Name, of being built from it, and of being sustained in it, as the son is the cause of the subsistence of the kind. It is known that the materialistic intellect is the son of the divine intellect, for it is an abounded abundance – blessed be He. From Chapter 62, it is said there that the sages deliver the Name of four letters to their sons and disciples once a week [*Kidushin* 71:1]. And the Rabbi [Maimonides] said that he thinks that it does not refer only to how it should be spoken, but also about teaching them the matter for which this Name was made unique and that it has a divine secrets. And furthermore, they had a Name of twelve letters, and he continued this matter.

Know that, when you take their sons and disciples in the concealed way, you will also have to take the matter of the deliverers in the concealed way. Likewise, the matter of the times and periods is concealed. Then, they will be the sages that were called those who are entrusted with the powers, for the uses of the Names are under their power and they are those who deliver this. "Them" – means for the divine powers [coming] from them in the beginning, and also for mercy. They were not born from them, but after a while they were found in their hands to lead them in the likeness of the disciples for the Rabbi. And they are the powers that receive the divine *Middot* from them, which are compelled and subdued beneath them.

And behold, they recalled once a week [*Pesachim* 86:1] – i.e. each time their power is amazed by the power of that middle Name between the acting and that which is acted upon. And the secret is 'in the week' (בשבוע) and 'in the oath' (בשבועה) – i.e. they are sworn to accept the subsistence from them. Furthermore, the matter of the week is the secret of the seventeen *Sefirot* and that everything revolves on them. And they are four and the secret of 'week' (שבוע = 378), which is [=] '*Chashmal* (חשמ"ל, Electrum). And they are the four living creatures in the likeness of the four letters. And this is the way that you should lead the concealed. From here up to Secret 3, there is missing text, and it is about the secret of the Throne. And it is three pages [this is the remark of the copist Adaniah Kalumiti].

Secret 3 – The Throne

The matter of the Throne is known from Chapter 16, which is in Part 1. The matter of the secret of the Throne is from his saying there: "The hand upon the throne of the Lord" (Exodus 17:16). And it shows that it is a divine virtue for Him. And it is not added to Him, for it is not from the rest. For any virtue that is added to the object that is above all is from the rest, and it is not so here. And whoever thinks something else rather than this denies the essence. Everything has its cause, which will be called its throne. There is a throne for a throne, and it will be called a throne for a throne until it will reach the matter of the secret from the Throne of Glory, which is in the essence of simplicity for man who is in the essence of combination. For there is no other combination after him.

[We can see this] from Chapter 28, from the matter of "And there was under his feet as it were a paved work of a sapphire stone" (Exodus 24:10). And this was translated by Onkelos as "*Utchot Kursei Yekareiah*" (ibid.). And the Rabbi revealed there that his saying, "*Kareiah*" (ibid.), refers to the Divine Presence, for it is a created light (Guide for the Perplexed 1:28). [You should consider this] (...) with a fine consideration of the entire chapter. And know [i.e. 'heavens' (שמי"ם = 390)], from the language of concealment and hiding. And it is as the name 'concealed' (נעלם), which is concealed with it being a witness for its creator. And in Latin, they were called 'heavens', for their name is a celestial Throne, which depends from the language.

From Chapter 70, from his saying, "The Lord created the firmaments and chose the Throne of Glory. And His

kingship is in the skies, for he hinted and said: 'Justice and judgment are the habitation of Your Throne' (Psalm 89:14)". All this is in Part 1, and it was hinted in the Part 1 [Part 2], Chapter 26, in its generality. And it begins as it follows: "I have seen for the great Rabbi Eliezer, etc.". And it was hinted that there are two hinters – a superior and an inferior. And there is no single matter for everything. And its secret is 'the thrones of David'. It was not said 'throne', but 'thrones', and one is excellent and close to the Lord, while the lowest one is far from His splendor according to the way of the reception of His abundance.

It seemed to me that all this was also mentioned in Chapter 7, Part 3, concerning the matter of the blessings of the Glory of the Lord. For he said there: "The matter (...)" – about which he discussed. And its truth is known, and its essence is from that to which you need to be awakened concerning the parts of the likeness of the Man that is on the Throne. And its matter is as the eye of the *Chashmal* (Electrum), while the lower one is as the appearance of fire. Grow wise concerning the secret of 'brain and heart' (מ"ח = 86), and you will understand the secret of [=] 'the Throne' (הכס"א).

Secret 4 – Remembrance and Recalling

It is known from the chapter that is in Part 1. The secret of remembrance and recalling is from Moses, for the Lord remembered their deeds. And behold, it was said: "What is man, that you are mindful of him? And the son of man, that you visit him?" (Psalm 8:4). And this hints at the matter. It is also from Chapter 36, from the matter of anger, wrath, fury, and jealousy, for all these are the remembrance of punishment. Even though the word 'remembrance' is not there, but rather 'recalling', behold, this matter is one. And there, the Rabbi [Maimonides] said that he believes that materialism – or the descriptions of materialism – are worse than idolatry. And it [materialism] is called property and enraging. And he calls the fire fervent and an enemy and a foe. And this is the entire matter of the remembrance, which is as the matter of "Visiting the iniquity of fathers" (Exodus 34:7), which is recalled in Chapter 54.

That entire matter hinted in that chapter is from the matter of anger and jealousy, and it is also related to those who should be avenged, whose transgressions should be visited. And indeed, in Part 2 this matter is also recalled in Chapter 31, concerning the matter of recalling – a recollection. And another is for the Exodus. And the remembrance was also said for good, as the saying: "And the Lord visited Sarah" (Genesis 21:1). And it was also recalled as "And I have remembered My covenant" (Exodus 6:5). And they do not have a constant number, but they are in the *Torah*, the Prophets, and the Writings – [i.e.] the remembrance and the recalling for good. Both are

recalled on *Rosh Ha-Shanah* [the Jewish New Year]. We were remembered, we recalled, we remembered, and many others such as these should be remembered from this [matter]: "In the day when I visit I will visit their sin on them" (Exodus 32:34); "An offering of memorial, bringing iniquity to remembrance" (Numbers 5:15). And there are many likewise.

'Remembrance' (פקידה) is the translation of 'precept' (מצוה) – *Mifkadata* (מפקדתא). They are 'precepts of ordering' (מצות פיקודייתא), but the recollection is drawn more toward good and evil. But the remembrance is equal to good and evil, and it is mentioned concerning them, as long as the redemption is in the mentioned [thing] in the language of remembrance. But it is multiplied in the saying of "God will surely visit you" (Genesis 50:25). In Chapter 17, Part 3, concerning the matter of "Lord, what is man, that You take knowledge of him, or the son of man, that You make account of him!" (Psalm 144:3), it was said: "What is man, that You are mindful of him? And the son of man, that You visit him?" (Psalm 8:5). The Rabbi said that many verses appeared concerning this, about the keeping of the Lord over the human beings and visiting their deeds.

Secret 5 – Beginning and Cause

This is the secret of the beginning and the cause. It is known from Chapter 5, Part 1, from the matter of the beginning and the cause. There are things that should be kept from the multitude, and they are related to that which is mentioned in Chapter 5, for every wisdom and cause is an offer and a preface. And they are the beginning and the agreement; and they are the wisdom and the intellect. And this is known to every intellectual person, i.e. that the beginning of the matter is a cause from an evidence – i.e. the thing to which the essence/object is drawn in order to reach the combination in the human drawing according to what it is. And if the beginning is lacking, nothing will be found.

Some of the causes are close and some are far. The matter of the cause – its name – is as such because of that which [it is] (.) – i.e. a secret from their matters, which are the root and the essence of everything that was compelled from them on each side. Indeed, they precede their caused things with any of the five known prefaces. The origin will also be called in our language 'the beginning'. And it is found more in the words of the prophets, for with it the first one began, as the Lord lifted the existence of things from one to another according to that which it is, in His perfect Torah. As we see them with our eyes, so should anyone who seeks to achieve any perfection, for he should precede his appropriate study so that his opinion will be completed, in order to receive and achieve with it. So, the achievement will reach him and he will succeed, as the Rabbi said concerning this. And this is the secret of Chapter 5.

Man should aim and deal with the completion of the offer and the preparation of the prefaces that purify the achievement from its impurity, which is the errors. And then, he will be able to contain the divine and holy Camp. This secret is also known from Chapter 16, from his saying there that the name 'Rock' will hint at 'the beginning'. And you should consider the entire chapter and understand from it the secret of calling God "The God of my rock" (2 Samuel 22:3); and the saying, "The God of my rock, in Him will I trust" (ibid.). And it is mentioned again in the saying: "The God of the rock of my salvation" (2 Samuel 22:47) – which testifies about his name being as the Name of His Rabbi. And it is also from the saying: "The God of my salvation" (Psalm 25:5).

Likewise, the words of all are witnesses for the web [of people] who receive this as a wonder. Furthermore, [it is known from] Chapter 17 that it concerns the beginnings that exist and are separated. And they are three: The matter, the shape, and the unique lack, which is connected to the materialistic aspect of the object. Behold, you can see from the words of the Rabbi that the matter and the shape exist and lack [existence]. Likewise, the shape is also a beginning that exists and lacks. Indeed, these two beginnings, from either the particular or the general ones, exist in the world without [the sense] of sight and without loss. Therefore, we will not recall the other two *Sefirot* that are called 'action', for the essence of its meaning is ahead. But [we will recall] the particular action – i.e. those that are the particular essence. If they are the causes of existence, they are also lacking according to nature, for this was explained, as every existing thing is lacking [life] and every lacking thing [also] exists. Therefore, the entire beginning is particular.

Furthermore, [it is known from] Chapter 28 that deals with the 'leg' being a combined name. And its matter according to this way is the cause. From it, the secret of the First Matter and the existence of its cause will rise. Its language is compelled, and it exists from nothingness – i.e. with nothing preceding it. After this, he stated their names, and he should not have done it. Do not think that we crave for the matter of the Wheels, for the Wheels are not a matter, but they receive shape. And this is the existence that causes them to stand.

Cause and ground were said about the Lord – blessed be He – in three names. And they are shape, action, and purpose. You will know this from the generality of that chapter, and it requires a consideration. And this will be known further from Chapter 13. It is that which he says there about the matter of the 'skies' (עַרְבוֹת) in which all are in Him. And from there, He – blessed be He, His name – is in their generality of life. And He is the beginning of everything, for He is the Wheel that surrounds and drives everything through His movement. And his name is as the Name of His Rabbi. It is in the essence of simplicity, and this reaches man. And it is called the layer of seed – the Lord seeds. And it is also in the essence of combination, and this is a beginning – i.e. the world. And this is the beginning of man. And the world is a Macrocosm, and man is a Microcosm.

Moreover, in Chapter 2 it is said that everything has a cause and there cannot be matters without a cause. But they are all about the matter from a close cause up to the far causes. The close one is that which is the renewed existence, and that cause is the second one. And for the second one, there is a third one, until one reaches the cause that is different from it (...) preventing the

development of the purpose. There are things there concerning His compulsion of the world with the intellectual compulsion and the intellect, for the intellect acts on that which is learned, from the side of it being learned. For that cause is the first one. Even for him [the intellect] it is an intellect above, which is in the rung (...) of the matter of the causes. And there, it determines the matter of the compulsion of existence from another and an abundance that is abounded and abounds – and from noblesse that ennobles from a noble. [And this] until the thing reaches the First Cause. And this matter should be learned in Chapter 26, even though there is a name there that will hint at that in which we are found.

But our precious matter is interpreted according to the secret of the two superior and inferior matters, for the superior – which is caused – is a cause for everything that exists – i.e. fire and water; and the inferior is [also] a cause for everything. (...) And we have already hinted at this secret (...). And from here on, you will know the matter of a great secret about the knowledge of the truth of (...) the last reward, which is combined, and the simplicity, which has no combination before it, as for the other there is no combination after it. And it is in the secret of one thousand being one. For this is the last combined, and it is the first. And this is the first simplicity, and it is the last.

Know and understand from this that the most honorable of the Wheels is the First Root, and it is that which surrounds all. And there is no other Wheel except it that can surround its virtue above it – i.e. as the Wheels descend to the earth, they decrease in value compared with it. And this most honorable essence/object of all the essences/objects in the world is the last fruit, which returns to all. All is from it and it was taken from all – i.e. the

generality of those combined from its matter are its witnesses. And from these two matters, there are two witnesses joining its signs, which are the secret of the two inclinations, from where they were formed, and what they truly are. [This is also known] from Chapter 30, from its head, in the secret of the beginning – the beginning and the origin.

The Rabbi spoke in Part 1 about the secret that the skies are the origin, as we have interpreted about the secret before this matter. This is the secret of the cause in Chapter 41, in the beginning of the chapter. Nevertheless, it will be interpreted by him from the generality of the entire chapter in Part 2. You will understand the giving of affection to each precept in Part 3. The chapters are numerous, and there is no need to recall either the philosophical and concealed way or the hidden kabalistic one. Do not think that I plunder the Rabbi of blessed memory – i.e. there is no meaning for the precepts according to these two concealed ways. But know that I believe that he knew them more in truth from that which he used to speak about them. And he did not see a point in recalling them, for they are mostly according to the simple way, which is [that which is usually taught to] (...) us by the sages of our generation.

Had he taken any precept out of its simplicity, and had he even found that the simplicity has also [spiritual connections] (...) – and all the more so, had he hung that entire precept on the spirituality according to the way of philosophy, as the followers of Jesus did – then the entire world would have referred to them as *Min* and *Epikorus* [epicureanism]. And the judgment would truly be with them, and all the more had he denied anything from the precepts – dividing it according to the way of prophetic

Kabbalah, or according to the way of the Names, or according to the combination of the letters and the number in the secret of book, a story, and a storyteller, with this entire way being the essence of truth. For then no man would have accepted his words at all. For then they would be ways for the perceived likeness according to his secret stemming out of the personal and learned likeness. But any kabbalistic, divine, and prophetic thought that is learned in action from the ten [*Sefirot*] is a relation that causes those who fear the Lord and think of His Name to grow wise. Know this very well and always grow wise in it with all your might!

Secret 6 – Angel and Intellect

It is known from Chapter 2, Part 1. Concerning the secret of the angel and the intellect, as the Rabbi of blessed memory said, God is [a] combined [word] for the sake of the name, the angels, and the judges. And from this, you are able to know that in the Guide we have a Name of God, because that which is used for the judges is mostly in the beginning of the thought; a Name from the names of the angels, as for example "In the beginning God" (Genesis 1:1), and as "And God talked with him" (Genesis 17:3), "And God went up from him" (Genesis 35:13). And many others are such as these endlessly, in the entire written *Torah*. [So it is] also in Ecclesiastes, which is filled with these. However, the kabbalistic intellectual person can quickly understand the difference with his good eye among the many [instances] – either those that appeared in it, those that are before it, and those that are after it.

Behold, when the intellect of man is in action, it will be in the figure of God and His likeness, for the angel is also an intellect, even though 'angel' is a combined name for every perfection, that [indicates] (.) work. For the name is work [through which they] (..) are honored. We will know from Chapter 39 that the name of the intellect is 'heart', from his saying: "And a man with a brave heart will grow wise, and in him there is a human heart on his right that depends on the complete matters, and this is a lot" – so said the Rabbi of blessed memory. In Chapter 40, he also said that the thing that remains after man's death is called 'spirit' (רוח). And he brought an evidence from Ecclesiastes, where it was said: "And the spirit shall return to God who gave it" (Ecclesiastes 12:7).

It is known that, when the intellect goes out into action, it is said there that the divine and intellectual abundance that will be abounded on the prophets prophesizing in it will be called a spirit, as it was said: "And I will take of the spirit which is on you, and put it on them" (Numbers 11:17); "And it came to pass, that when the spirit rested on them" (Numbers 11:25); "The spirit of the Lord spoke by me" (2 Samuel 23:2). And this is a lot. And in the chapter, he created [I think it should be: And in chapter 41] the name of the *Nefesh*, which is that in which the *Neshamah* is found after death: "But the 'soul' (*Nefesh*) of my lord shall be bound in the bundle of life" (1 Samuel 25:29). And there is no doubt that this is a name for the intellect. And even though it is not given in an explicit writing, there is in this chapter a hint at Job, as it was said in it: "But save 'his life' (*Nafshu*)" (Job 2:6). And it is that which *Satan* cannot control. And if so, it is the intellect.

It was also further hinted in Chapter (.) and in Chapter 42 that the intellect was called life: "For whoever finds Me finds life" (Proverbs 8:35); "For they are life to those that find them" (Proverbs 4:22). For they are the existence from the letters of life. In Chapter 49, the secret of the angel will be interpreted for you, and you should understand the entire chapter from its beginning and up to its end, for everything is built on the matter of the angels. And, as you should consider this chapter – which is chapter 49 – you should further consider Chapter 68, and the secret of the intellect will be interpreted for you when you consider it in its generality and particulars. For from these two chapters you will know the name of the angel and the name of the intellect, for it is the first for our understanding. And the Rabbi said that the thing (...) called 'an angel' (...) is an intellect that be separated. And he does not interpret it, but

only the name. And all [is explained] (...) and you should understand this wonderful secret as well.

Behold, the matter of the angel will be found also in the Part 2, Chapter 6. And you should consider the entire chapter. From there you will understand its secret according to the secrets hinted about it before this. Consider Chapter 7 as well, and you will understand what is the truth of the Rabbi about it and at what he aims by saying there that the name 'angel' includes the intellects, the Wheels, and the elements. For all of them are made into a precept. Behold, three concealed things according to the words of the Rabbi are the tree crowns – the three ministering angels that say the threefold 'holy'. And they are the World of Ministering, the World of the Wheels, and the World of the Elements. And another already commented about them in translation and called this God etc. (...): "*Min Hadin Velo Mamrin*" (see Isaiah 6:3 and the translation of Onkelos).

Consider in Chapter 17 the first separated one recalled above in the secret of beginning and cause, and see what he says there: "And behold a ladder set up on the earth" (Genesis 28:12). And in all the orations, he will recall that they are four camps of angels. And it was further said there: "And in all the orations there is an agreement that the angels of God, who went up and down, were four and no more". Two went up and two went down. Four return in one of the ladder's rungs, for they were four and in one line. Two go up, etc., and it is known that the earth is of combined (...) secrets in the Name that is over you (...). And behold, the middle rung (...). And behold, the angel is the third of the world. And it was said: "His body was like the beryl" (Daniel 10:6) – which was interpreted by the sages of blessed memory as six crowns. And two are the

third of six. And it should be said: "As six crowns" – i.e. in the second and [third] (.).

And behold, the Rabbi interpreted the secret of this matter by saying that the explanation of the saying that the angel is the third of the world is that he is the third of the entire world. And every world is an angel, and you should see why this interpretation is praised, and this is Understanding. He denounced and deprecated those that have foolish thoughts and ordered us to understand what he recalled and grow wise in it, for this is also an addition to the awakening. And we have already found many hints in that which is in a similar matter from the knowledge of the Names from the hand of (.) an angel. And it is the second name, and I cannot give this in more detail. But if this is not enough for you [you should investigate it further] (...). And behold, you will further find Part 3 about the generality of the matter of Job in its two chapters, and they were hinted from these as well (...) in Chapter 25 – in the tenth generality in the secret of prophecy and in the matter of the *Cherubim*. And you should know them!

This secret [is that the sight of the] back is known from Chapter 21, in the first chapter: "[But My face] shall not be seen" (Exodus 33:23). Know as well (.). And behold, he entitled it with seeing the back (...) and divided this in Chapter (...). And furthermore, it will be known that two chapters will be taken into account after this, and they are Chapter 31 and 32. They are from his saying about the First One that the Name of their Rabbi is combined [with them]. And this will show the truth of existence in a few places and the keeping in other places. And one should distinguish them by finding them by a hint. (I could not understand from here up to [...] my health).

And know that the Rabbi further hinted at a great, eminent, and concealed matter concerning that which he said, "And it was compelled from my will", after saying, "Drawn after me". For I think that this will be shown by the action that exists as a generality and a particular, and all will be drawn after Him – blessed be He – in necessity, for this is a thing compelled by existence in the consideration of itself. [This is] (...) about them, and all this is found in Part 1. Indeed, in Part 2, Chapter 10, we find the secret of the face hinted in the recollection of the four faces. And they are the powers, for 'face' is a name for matters in their places, such as "As for the likeness of their faces" (Ezekiel 1:10) – of the living creatures. And this will be explained in more detail in Part 3 in the head of two chapters. And they are two, for they are Chapter (...) [about] the faces of the living creatures. And from there, you will understand (...). And they were called face (...).

Secret 7 – The Life of the *Nefesh*

It is known from Chapter (...). The Rabbi said that the speaking *Nefesh* stands somehow, and it is the shape of man. And he distinguished between it and the thing that remains after man's death, which is the active intellect. And he brought an evidence from the Writings, which said: "But the soul of my lord shall be bound in the bundle of life" (1 Samuel 25:29). And he showed with this that the intellect is the life, and it is also the life of the speaking *Nefesh*, not (...). And it was already known that the *Nefesh* that grows wise in potential is that which speaks before learning something. Behold, it is [the speaking *Nefesh*] (...), the life of the living *Nefesh*, which is lower than it in rung. And the living one will be found in all (...) [and] the speaking is not for it – and even in potential (...). For in man it is the life for the living and the intellect (...). So, the Lord is the life for the lives of the living.

And therefore, it was said that the speaking *Nefesh* is the superior life and not the inferior life alone. And as long as it is in the body, it is both – it is a superior and inferior life in the object. Therefore, when the body dies – since this is when the *Nefesh* is separated by the dead – the inferior life is separated from the *Nefesh*. And it is that which will be separated from the body, the feelings, and the movements. (...) the powers will die (...). And from here on, an entire page is missing (...).

The secret of warm and moist concerns moisture, and the nature of the blood is also warm and moist. And likewise, man is warm and moist, for most of the good food that is purified from its generality is warm and moist. And therefore, man cannot exist [except by] the nature of

blood. And therefore, it was said: "For the blood is the life" (Deuteronomy 12:23). And because of this, the blood that was close to the *Nefesh* was worthy of atoning the *Nefesh*, for the word 'atonement' was used for the matter of (...) a living and speaking being according to the way of purification, until that which is clean for us will be removed from it. And likewise, the *Nefesh* [is cleaned] (...) from the *Middot* and thoughts, for each [of them is drawn] (...) after the temper of the body. And from the temper, we will know [we will know the angel] (...) and man. And this is because the *Nefesh* is not (...) the intellect and was corrected with a good temper.

It is also possible to preserve him in his health if he is healthy and as a handsome vessel [for] (...) the merged body. And likewise, it is possible either to keep the *Nefesh* in its temper, since it is its middle way, or to spoil its *Middot* during the existence. And you should know that the *Middot* are for the *Nefesh* as tempers for the body — i.e. the root of each *Middah* is four matters in necessity, as each root is four tempers. And how could everything be compelled from four? How will there be four powers? About this way, it was said: "The ladder had four virtues, and they are the ladder with by we can ascend to the superior and descend to the inferior". (...) nothing, ascending with (...), from the side of its vessels. And if it is from the superior ones, it is in potential and not in action, for the name of the superior ones is divided in the world into the three parts of existence, which is called wind and fire that are superior when compared to water and earth. And the heavens were called superior compared to the four secrets together. And the world of all the spiritual ones was called superior in virtue, for there is no value between them such as time and place. Because the first ones are in the superior rung, it is

all. And it neither is in the place, nor falls under time. For all the place and time are below it.

And the truth of the existence of the *Nefesh* is from the new heavens, and its death is in the body. And the truth of the existence of the body is from the secrets [of earth] (...) through the *Middot*, the thoughts, the opinions, and the believes. Therefore, the *Middah* is divided into four, as the saying of our sages of blessed memory: "Four *Middot* are found in those who give charity. Four are from home, for those who go to the house of study. Four *Middot* are in the one who studies". All of them are alike, and the *Middot* — i.e. all the *Middot* that were mentioned about it — are divided into two. It is easy to be angry and it is easy to wish; it is hard to be angry and it is hard to wish. For the complete righteous, it is easy to be angry and hard to wish; it is hard to be angry and easy to wish. They are opposites.

(An entire page is missing) [We can be influenced] (...) by the great heat of the temper, and the harshness to wish is compelled by the great difficulty of the temper. And it is the dryness from which the bones and the tendons are made. The proof is that which was said in Job: "Remember, I beseech You, that You have made me as the clay, and will You bring me into dust again? Have You not poured me out as milk, and curdled me like cheese? You have clothed me with skin and flesh, and have fenced me with bones and sinews" (Job 10:9). Then, he said: "You have granted me life and favor, and Your visitation has preserved my spirit" (Job 10:12). And this is the secret of the eternal life that is made with man in potential according to one way, and it will be achieved only through the known and unique desiring spirit. And it was mentioned by Moses of blessed memory. And he attributed to the body the existence [which is the] (...) work that is a story.

(...) Furthermore, it was said that the green bile was called red and white according to the nature of the fire. And indeed, from the cold and moist, which is the nature of water and is the opposite of fire, the white humor is compelled. It is easy to act on it, but hard to make it act. Therefore, for someone who has this temper in his nature it is hard to be angry and easy to wish. And he is half alive and half dead. This eminent and hinted secret will be revealed to you [for it is] (...) not straight, but an inverted complete name. And half of the name is alive and half of the name is dead. And half the name is alive, and from this you will understand the secret of the life of the *Nefesh*, for I have prolonged it. Its multiplied life in their opposite is most [compelling] (...), according to this opinion. And the hint is that a living being comes, and a living being prophesizes and dies with this. And he prophesizes at length.

From Chapter 53, we awaken to this secret itself from the midst of that which he [Maimonides] said about it – i.e. that whoever achieves himself is alive and wise in one matter. And in it, there are other hints that help this secret. In Chapter 67, he also hinted at this in the matter of resting and the *Shabbat*, by saying: “And rested the seventh day” (Exodus 20:11). For it is [about rest] (...), and it resembles [the rest during] (...) the *Shabbat*, for all of it is a *Shabbat*. And about this, [it was hinted] (.) by saying: “He rested, and was refreshed” (Exodus 31:17) – which aims at the middle [pillar] (...). And the gentiles brought proof about the merit of the spirit, the will, and the intention. [They choose] (...) the type and send the will of the ancient spirit. And it is all His desire, for this is the interpretation of “He rested, and was refreshed” (ibid.). And all this is in Part 1, and there are many more proofs in Part 2. And they are 23

chapters, and you should understand this. And he recalled in them the secret.

Likewise, the secret of life was hinted at the end of Chapter 12 by saying that (...) “They have forsaken me the fountain of living waters” (Jeremiah 2:13) – i.e. the abundance of life, meaning the existence, which is the life, with no doubt. And likewise, he said: “For with you is the fountain of life” (Psalm 36:9) – i.e. the abundance of existence. “In Your light shall we see light” (ibid.) – this was interpreted as the intellectual abundance that is abounded from it. And we will grow wise and straighten ourselves from it, and achieve the intellect. The eminent secret in the matter of Job and *Satan* is that both are sharing, and God is between them as a witness and for judgment. And the secret is (...). And in its following chapter – Chapter 5, [we find] only the matter of knowing the Name. And most [of it] (...) is about saying there that Job said: “Behold, the fear of the Lord, that is wisdom; and to depart from evil is understanding” (Job 28:28). For he had neither wisdom nor [understanding] (...).

And many people knew (...) a true knowledge (...), which is the knowledge (...) that amounted to [real wisdom] (...) in the creation of wealth and the sons. For he further knew the Lord according to the way of a tale and a story – not according to the way of consideration. And because of this, it was found in those foods. And our Rabbis already hinted at this by saying: “My life is my son and my food”. And they are the matters of the health, the sons, and the wealth that the Rabbi [Maimonides] recalled, for these are the imagined moist things – the perfection of the multitude. All of them have so excellent purposes [for] (.) the book. Three are according to the law of imagination, which is called [wisdom and understanding] (...) – which is his contestant

(...). And the Lord will atone the transgression for the sake of His Name. And it is known that the true beginning is the divine achievement alone and nothing else. And it is that which should be called the life of the *Nefesh*, or the life of the World to Come. And everything is equal without difference. And the meaning is [this] [.]

Secret 8 – The Wings

The secret of wings is known from Chapter 46, which is in Part 1. Concerning the secret of the wings (.), its secret is a hiding place and a shelter (...). And it is the secret of beneath the hiding place, for they are under his secret. And the matter in which the face – which is the fire – is found (.) is ascribed to the superior world. "With two he covers his feet" (Isaiah 6:2) – which are the opposite of the head. And they are ascribed to (.) "And with two did he fly" (ibid.) – which are ascribed to any living being that can fly. And they are the hands for the living being that can speak. And these are ascribed to the middle world. And indeed, (...) it is (...). Know that the name of them all is related to their matter. And Part 3 is according to Aries – as it was this time in the head alone. They show that both are two worlds, which are the heavens (...) and the World of the Wheels (...) in the lower ones, in the likeness of the hands that ascend with their movement.

Acting was ascribed to the movement of the legs, which are the lower world that is acted upon through movement and is always renewed in its parts. If so, the instruments that are close to the face are the hands. And those that are far from them are the legs. And you should know this with the intention that the word 'face' will also hint at the keeping, for it will hint at prophecy, as I have recalled in the secret of front and back. Consider also Chapter 49 in its generality and details, and you will find there the secret from this entire living being. And behold, you will find a hint at them (...), for, if by accident (...). And behold, you will understand this in the following chapters and recognize their secrets.

Secret 10 – The Name of the Title [also: Adjective]

The secret of the name of the title is known from Chapter 20, which is in Part 1, from that which the Rabbi said: "And perhaps what I say will be difficult for you: Greatness, rung, virtue, and loftiness. And how should you set many matters from one matter? Behold, it will be made clear for you that the Lord – blessed be He – for the complete achievers [will not be described with many titles], and that these many titles that refet to the mightiness, the greatness, the ability, the perfection, the good, and the rest all return to one matter. And that matter is His object – nothing else besides an object". All these are the words of the Rabbi. He also talked at length about the secret of the title in the ten chapters that he brought one after another. And they are [Chapter] 50, 51, 52, 53, 54, 55, 56, 57, 58, and 59. And one cannot be awoken to their details, but the remarks I gave are enough for you.

I will speak at length about the secret that includes them all, which is a thing that can be included into few things. And you should know that everything that will refer for us to [an object with an action] (...) is (...) a name, and a name that does not refer to an action and to the matter of the existence of a simplified object will be referred to as a name for the Lord – blessed be He. And the intention in our saying is that it [bestown the action] (...) on a matter that exists for the object, which is our object, as the Rabbi has recalled. And this is something that cannot exists for the Lord. And if so, what should be the title that we have ascribed to Him? Know that this is essential according to the likeness of the living being that speaks, who is

combined from two beings – the being of the living creature and the essence of the object. For (.) (.) man is from the living beings and not from the animals, but his separation from them is because of speech. And man was compelled to understand anything that is ready according to the way of the name, the title, and the name of the object.

The name of the title will be for him on the animals, for it is in the consideration of his truth less that of speech. For the living being speaks less than his inner truth compared to the living speaking human (...) – the last kind [that of th animals] being as the ass (...). And therefore, the word 'living' will be a title for man, and the word 'speaking' will be another object that is separated on the side of his cause from the rest of the animals. And because we are combined from the name of the title and the name of the object, he will not be able to speak according to the way (.) of the name of the object alone, to hint with it at himself with the thing, until we will combine with him a name from one of many titles after the name [referring to his essence] (...). Likewise, we can hint at the essence of the name with the name of the object. And after we are combined, and the entire speech is combined as us in the essence of combination, how can we hint at whoever is [further combined] (...)?

Shining with the combined matters is the essence of combination. From this side, we have prolonged this, to hint at [the supreme combination] (...) to which we refer – i.e. the first one (...). This is about the title and the matters that hint at the object. And the title will be combined together [with the matters] – i.e. sometimes they will hint at the object and sometimes at the title. And they will show together with the matters that hint at the title and at the

object as well in necessity, for the object is an agreed name on a subject without a predicate; and the name of the title is agreed on a predicate without a subject; and the name of title and the object is agreed concerning a predicate and a subject that exist together [with it] – and the action will be compelled in necessity; and the speaking is agreed with a name that hints at an object and a title together. All this will not be compelled [in] (...) the created beings, and this will not be compelled [about Him] (...), for about His Name it was said that the Lord [is unique] (...).

And we want to say that it is not a cleaving accident (...) that is combined for us, [but] it is true for Him. And we have said that not recognizing His truth is not a title. And we have said that He is the object – i.e. He exists in necessity. And from Him, we will find council to say that He creates everything without lack. And thus, we will scroll the understandings. And with all this, we will know that we are not able to find for Him a true name, but only an existing one, which is agreed upon by the prophets. It was said that with everything that was agreed upon by the prophets, who said to [call an object a certain way] (.) (.), they will agree to call my name like this. One's agreement is not closer than the agreement of his fellowman, but [we divide] (.) the world with every name, whether it is of an object or a matter (.). For, if (.) and for that which is called two according to the way of agreement.

And you should know that, if you wish [to call something a certain way] (.), it is possible only for everything that is created and not for the Creator. But in the name, there is (.) (.) also a possibility of a more understood interpretation than the first one, but it has no possibility of a complete change. And this is found in the particular name [for the Lord] – might He be exalted. But the general name is

imprinted for Him – might He be exalted. A particular [Name] means – might He be exalted – either with the Name of *YHW*, the Name of *YHWH*, the Name of *AHWH*, the Name of *HW*, *WH*, or *YW*. And I wish to say with all these that this Name cannot be changed in our language. And the Lord will not be called as a unifying part, for He – blessed be He – is an existing thing, such as His saying: "This is My Name forever, and this is My memorial to all generations" (Exodus 3:15). It was said: "*YHWH* is Your Name forever, *YHWH* is Your memorial to all generations" – (...) the name of the object. And if it is the name of the title, it is in itself the name of the object.

And it was interpreted that the title in the name is the one describing itself. And it is its difference, as this will be found in the created, which is any object that is described. And the title is not the object. Therefore, His ability, wisdom, and will are one thing for Him, and they are three. And the ability is (...) that four of them are general titles on one side, and particular on another side. And all of them are derived, and it is that the name of the object is derived from the being, which is the existence. And it will refer only to the existence of a concealed thing.

Those that are derived for any kind of derivation have a single matter. It is the virtue of the name of the object that is derived, and because of this, it cannot change. The secret of Chapter 26 is meant to interpret in it wonderful secrets (...). And there is no doubt that man (...) is in it in order to be among the first ones, and a matter that was not revealed to the first ones will be revealed in the days of the Messiah – when man will come to teach his friend the knowledge of the Name (...). "For they shall all know Me, from the least of them to the greatest of them" (Jeremiah 31:33) – and reveal the all the Names of the tile. And he

will say: "From this comes the first and unique Name, which is closer to (...). And the second is the day (...) of the esteem (...).

And behold, the name of the title will be further explained to you in the other chapters, which are in Part 2 and 3. Three chapters in this are about the derivation, and they are in Part 2. And they are [Chapter] 18, 20, and 11. And [see] also Part 3, up to [Chapter] 53 and 54. You should consider its generalities, for this cannot be detailed (...) – i.e. the secret of the matter of the names (...) and their difference from one another (...). For, according to the way of [prophecy] (...) in it, there are two letters, and both are one thing. They are *HT* with *HM*. And when you remove from the general the number that is summed from *Alef* up to *Yud* – *Ayin*"*Bet* – it will include the remainder, which was derived from *AB* without *MHW*. And everything is in the secret of the temper from which the *Shin*/name was merged – from *Alef* to *Lamed* – with the sum of everything that is between them.

And you should draw this *Shin*/name, which is the name of the object, in all its parts, equality, and multiplications, because of the truth of the name of the object. If one without *He* will be subtracted from it, it will be *Lamed*"*Zain* (37). And behold, this is the interpreted secret of *He* (...). And likewise, [we have] another *Kaf*"*Waw* (...), and another *Kaf*"*Waw*, *Kaf*"*Bet*, and *Kaf*"*Gimel*. And behold, its entire secret is completed in the secret of *BGDHW* with *ZChTY*, for *Kaf*"*Bet* (כ"ב = 22) will be [=] *WHW*"*H* (וה"ה). And *Kaf*"*Waw* (כ"ו = 26) is [=] *WHY*"*H* (וה"ה). And this is the essence that I have from the secret of the knowledge of the Name. And we are for Him as the stars of the heavens illuminating in the midst of the heart.

My witnesses are *Yud*"*Gimel* (13) times *Yud*"*Gimel*, which is *QR*"*T* (ק"ר"ט = 309). Add and subtract *Yud*"*Bet*, *Yud*"*Gimel*, and *Yud*"*Dalet*. Furthermore, add, compare, and subtract, and you will see *Yud*"*Gimel*, *Yud*"*Gimel*, *Yud*"*Gimel*. Behold, the secret of the Name is one, and everything is one. And I do not wish to lengthen this way any further, due to the cause of preparation of the one who interprets this too much. And this is because every man will see that which is close as it is far and very strange. And you should interpret its matter from [the words of the prophets] (...). And this is [the unique Name] (...). And if it is so, this is enough.

Secret 11 – The Name of the Object

It is known from Chapters 61, 62, 63, and 64, which are four consecutive chapters that concern the secret of the name of the object. And these appeared in Part 1, about the knowledge of this thing with the truth of these alone. It was not hinted in any other part except this – neither in the second, nor in the third. And the Rabbi hinted there at the name of objects that are very far, deep, and concealed. And we cannot know from the recalled Rabbi what [he was meaning] (...). And his words are interpreted with some consideration according to their matter about the name of the object, for he showed that it is a merit for all the divine names, and this is the truth. Therefore, we do not need to prolong its interpretation according to the way of the Guide [for the Perplexed].

Indeed, according to my way, which is the way of the *Kabbalah* of the name, it is impossible for me not to hint at it for you according to my opinion in brief, as I have done with the name of the title. These two matters compelled me to continue in them according to the words of *Kabbalah*, for it was truly known to me that man can never know this without the ways of *Kabbalah*, which are the accounts of the Book of Formation. It is known that I could have interpreted nothing from this knowledge of God from the object according to the ways [of philosophy] (...), according to which man changes the nature of this wisdom. And I should interpret it in other ways. And the metaphor of this is for anything natural to which this accident occurs and does not escape. And the instruments are known by him, when he goes out into action after being wise.

And you should think that man asked to try a book; is there a benefit in his work with any of the tools of writing? Likewise, concerning the one who further wishes to study the *Talmud*, can he reach this by studying the grammar of the language? And so is all. He must recognize known objects that should precede his emergence, so that he will find them in the end with their help – and all the more so the knowledge that is foreign to any wisdom (...) or impression. And he does not internalize them (...). I have [to say that] (.) (.) the secret of the Guide [for the Perplexed] is to reveal its matter. Therefore, I say that this Explicit Name – which is the Unique Name – includes the time of number, book, and story. And all the matters of the human beings are not a single thing, but only in their likeness, as it was hinted in “In your mouth, and in your heart, that you may do it” (Deuteronomy 30:14).

Behold, these three things are in necessity (...). One of them is threefold (...). The three of them are the writer, the writing, and the written, which are the same in the language of literature. And they are called the scribe, the storytelling, and the book – a book instead of a story. The name is from the name of the title referring to the name of the object of a kind; the writer is a man; and the written is the parchment from which the book was formed. The writing is the wisdom, for the writer stands and is not able to show it in action without the matter and the tools with which he draws the shapes of the letters – and all the more so with that matter of the letters being the ink. Likewise, he requires a knife and a rod. And he needs to correct the quill pen with the knife, in order to be able to direct the ink with it (...), for they are the matter that carries the shapes of the letters that were drawn by the scribe.

And after writing the final [version], its matter is complete and receives the shape that the scribe wished it to have from all the generalities of the *Kaf"Bet* (22) letters that he learned in our language according to the way of asking or without the five multiplications. And behold that which is drawn has a name in potential. And when it is completed, it is in action and renewed from [a higher potential] (...), for it is in potential (below) [...] for any intellectual person. For I have agreed to call this book by a name that, after it will be known by them, will show that it is a book of wisdoms. For it is impossible for me to aim with my agreement at a thing in potential that shows wisdom, but they will immediately understand my intention – i.e. by seeing it. And know that I have given it its name, and it is that the first letter is *Gimel* (...). For, if these (...).

And behold, the letters [represent] [...] the spoilage and the reveal of my knowledge in the easy way, and all the more concerning a name that was agreed upon in prophecy about the secrets of the Lord – blessed be He. For it is appropriate because of this to reveal many concealed wisdoms. And a few were already revealed to us by the name according to its virtue. Behold, so we should say that the book equals three. Indeed, the book is the number that is also tripled together with the scribe that counts the calculation. The number is the *Sefirah*, which is divided into many and into few – a pair and one, i.e. a pair and a honorable one. The concealed is the matter that carries the number (...), which is the first – and you should understand this! Likewise, (...) man is the number/storyteller (...) in them to complete the whole existence. And it is the name. He is metaphorically the book of books – i.e. it is that which draws the shape of those that are at the side with it. And he is the writer of

the numbers of those surrounded ones – meaning that he counts the sum of all those that exists. And it is that which is in the book of the stories of those counted ones (...).

And therefore, you should see that it is impossible to recognize it according to its essences (.). The name of the created and the name of the concealed came and showed that they are the Work of the Chariot. He informed us that the entire world is made of dots, lines, [shapes] (.), and bodies. He ordered us to create beings that resemble His creations, but we cannot create beings that will admit that they came into existence out of nothingness, but only through the book, the number, and the story. We should grow wise in these three, and a thing will exist. And without them, it will not exist. And then, it will exist from nothingness. But after it was created, we [see that] (...) this was also created by it (...) in any way (...) – i.e. an existing thing that is not a body in the knowledge, the intellect, and understanding in the existing divine ones that are known from the knowledge of the Name.

And being this so, the judgment decrees that we should inform about the secret of this Name to whoever desires to truly know it. I will say that this honorable and dreadful Name first hints at the being of the name of the object as the First Cause. It first hints at this as it was written everywhere, showing that it is a four lettered-name. And the Name without its punctuation shows us only its (.) essence. Its secret is also [about this] (.), and the existing will show [it] – i.e. the selfness of the thing when it is the name of the world. And the essence of the lower world will not be only in a single body, but in numerous bodies (...), for the name is very general (...), hinting about it carrying all.

And behold, [it refers to] (.) the kind, and it is the *Yud* – i.e. having a small and single shape as the name of ‘man’ (...). And this will be referred to in our language as the name of the kind. And the name of the kind should refer to the thing (.) – i.e. man (...) – until the prophets ascribe this name to the Creator of man. And thus said the sages: “Great is the power of the prophets who liken the shape to its creator”. For it was said: “And on the likeness of the throne was the likeness as the appearance of a man about it” (Ezekiel 1:26). And you should understand this wonderful secret that will show there the name that is complete in its utterance, which is ‘man’, with the Name of *Yud He Waw He*. They are nine fives, and all of them are from *Tet*. And they are also five nines, and they are two weak ones. And *He* is the half of the truth, for they are four and a half days – and it is three days.

And *YH* is [in] triplets (...), for [it is] (...) as the sentence: “Every spirit is for all, and He is all, and He is with all”. And then, *HG”T* (הג”ט) remains [and there is nothing more]. Its secret is ‘light’ (א”ר = 207), which is a type for the entire Work of Creation. And the secret of *Moish Chasham* in *ATH-BSH* from His covenant is *DTzHSh”K* (דצהש”כ) – a drawing name (...), in which the matter is further [expanded] (...). There are two things that are not [counted] (...), a side and light. This is as that which was said: “[He is] (.) with all”. Behold, you have the names also according to their secrets [I think it should be: According to their order] in other matters, and they are (...) in the details of the lower existence as the sum of their details. [They are] kinds, and they cannot be called kinds, for the kind includes under it the details. And this is not so [in this case] (...), including under it the details as well (...). And all this is like this, knowing that they are bodies.

And being this so, how can the object – which is truly called the First Cause – come into existence? But because the Lord – blessed be He – is something that will be achieved by nobody in any way – and He saw that we do not have the ability in us to achieve His existence, but only according to the way of the Name – He ordered us that we should be called by the name that hints at His existence, and orders and describes this also from the title. The existing is the object of existence and is not an object. An accident of removal [of existence] and finding [itself] occurred to it. And therefore, He commanded to us this Explicit Name, which shows all this.

The Name (...) of *HW”H* – and also *WHW”H* – was an accident over the existence. And it is one (...). And because there is someone that already was and now is (...), and there is [someone] that was and is, but will not be (...), and there is someone that was, is, and will be (...), and there is someone that was, will be, and will not lack [existence] (...), therefore this was the Explicit Name [hinted] (...) in the first letters. And they are *AHWY*(...) – the threefold [Name]. And it is *Y”H A”H W”Y* (יה”א יה”י) (...). And the three of them were recalled from these six (...), for they are three [that are] (...) multiplied. And its secret is ‘will be’ (יה”ה = 30). And the secret of the Name in the multiplication is *W”H H”W* (ו”ה ה”ה = 22) – and behold it!

And its secret [is this] (.), because of half of the Name that is *Mem He*. And that which is left from the two Names is the Name of *Tzaddi* (צ = 90), which is *M”A W”H* (מ”א ו”ה = 52). And the half is this, which for it is its head. The head and the tail are three letters – i.e. the Name is the name of the head. And they are [so] (...). Their secret is [this] (...). Behold, six should be summed up with this (...),

and these are according to their drawing, which is; was, and will be *YHW"H* (...). The secret [is about the letters that are] (...) together. [They are] (...) the caused and [the cause] (.). And behold, He – blessed be He – is concealed from them and is a wonderful *Na Dama* [a lady, in Italian] – i.e. enter [her] (.). And these are the revolving beings. *He* is for the twelve Names [the permutations of *YHWH*]; *Bet* is for the *Waw*; *Gimel* is for the *Yud"Bet* (12); *Dalet* is for the *Waw*; *H"H* is for the *Yud"Bet*; and *H"W* is for the subtle *Yud"Bet*. All of them are *Samek* (ס = 60).

Their secret is [=] 'a law' (הלכה) for Moses from Sinai. Their sign is: "He takes' (לוקח = 60) the wise in their own craftiness" (Job 5:13). (...) See with it what these names will hint at. And you must first know that everything that speaks about itself exists – and even if one orders something with his words, with him ordering something that will be [in the future]. And if it was interpreted that it is, [it will be] (...) is, and was. And about these three, the Name of *AHY"H* orders, for it is from that which was and will be. And so are also the others. And likewise is the second name, which name will refer to the name of the beginning without beginning, for (...) it precedes the end without end (...). And after it, from these names – and that was in the past and is My Name, *HW"H YHW"H* – [we have also the current names] (...). And if so, behold, [they are] (...) the beginning and the end. But the beginning of the *Yud* is from the Name for every *Alef*. Its beginning is not *W"Y* (.), and *Alef* is the raw matter of the beginning.

Alef is its head (.), the beginning of each body. And they are its beginning (...). Its beginning is the permission (...), the kingship (...) – i.e. man sanctifies (...) the holy, and the tenth will be holy. And this Name returns to be the

tithe. And the speech is the most holy and is (.) holy and sanctified. Behold, concerning the secret of the Name of *Mem"Bet* (42) [letters], its sign is: "The Lord is among them, as in Sinai, in the holy place" (Psalm 68:17). For Sinai is seven names – four for the name (.), which is a multiplication, and five for the Name of *YHW"H*, which is the multiplications of this multiplication. And recall this Name – the holiday of holidays, the months, and more. Half of the Name will be known in the entire Name. And behold, recall this: *Josef* instead of *Reuben*. For he was the firstborn of *Leah*, while the other is the firstborn of *Rachel*.

And behold, *Rachel* and *Leah* are the end of *Rachel*, and the end is the head from the part of the end (.). The head is *KA"L* (כא"ל) and the end is *ChL"H* (חל"ה) (.). (...) And the present is *Rachel* (...). What more should I inform you about, now that it was made clear to you that the secret of the Explicit Name is *HW"H* (ה"ה), *YHY"H* (יהי"ה), and *HW"H* (ה"ה). And *AHY"H* (אהי"ה) will be a king over the whole earth (...): *Y"H W"H Y"H W"H* (יהי"ה יהי"ה יהי"ה) is One and His Name is One. Behold, the entire Explicit Name is interpreted in this verse, and you should know (...) the days. Know (...) the order of the cycle, (...) the cycle of *He* (...) and its matter (...). The first and the last include (...) and the two middle ones include (...) the angel with those that are born from the birth. And there, the Name is hinted in the secret of *HW"H HH"A* (ה"ה ה"ה א) in the secret of *H"Y H"W* (ה"י ה"ו), hinting at the existence of *H"Y H"W* (ה"י ה"ו) of the thing – whether it is a name for a male or a female, or whatever resembles them.

This honorable Name will hint at the Name of the Lord. A matter will hint at the weakness, and another matter will hint at severity. And the likeness of the males and the

females will hint at the essence of the brave and the weak, but the Lord – blessed be He – is the rule of an equal letter. And indeed (...), all of them are in the likeness of “Male and female created He them” (Genesis 1:27). And about [this, they are alike] (...), for [it is so] (...) when man is complete in his knowledge [concerning his *Nefesh*] (...). For he is an intellect in an intellect, and his intellect is his *Nefesh*.

Secret 12 – Speech and Its Combinations/Connections

It is known from Chapter 27, which is in Part 1. It is the secret of speech and its combinations, from the saying there: “For, behold, the Lord comes out of His place” (Isaiah 26:21). And the concealed speech will resemble this completely – i.e. whatever was renewed is renewed after not each thing that was renewed from Him was ascribed to a word. “By the word of the Lord were the heavens made, and all the host of them by the breath of His mouth” (Psalm 33:6). There is a likeness in the actions that stem from the angels, who are instruments for transferring His wishes from a word. And He – blessed be He – needs no instrument at all to be able to act, for His action is through His will alone, without speech. And it was hinted (...) at the matter of the instrument (...) from many combinations, but one sentence is as a name for all.

And the rule is that which was said about them: “The *Torah* speaks the language of human beings”. And this appeared in four consecutive chapters (...). You will find [the same thing] until you leave every perplexity and understand every intellectual wisdom. And they are [Chapter] 63, 64, 65, 66, and 67. And all this is in Part 1. We have not counted them all, but in their generality they are built upon the secret of speech and its combination that resembles it and that does not resemble it in the matter, for they are all equal. But (...) they are verses like that, for the name in [them is] (...) for us in the essence of virtue. And about this, [we learn the secret] (...) from the Name through tokens (...). And the Name remains in virtue (...). And from it, remarks appear in Chapter 5 in Part 2, which

[are there] (.). And without speaking, the intellectual person achieves.

And likewise, the researchers said: "The temper of man is alive from a dead thing" – i.e. an intellectual living being (...). For they did not aim at the speech that comes out of the mouth, for it is not the selfness of man and his essence. But the speech in the mouth revealed man the difference with which the human kind is distinguished with this merit from the rest of the animals. But the inner speech is the truth of the thing (.), the selfness of man. And it is (...) an achievement, and it is [when he] (...) truly comes into existence. Only the mouth and the speech are the instruments for the inner things that are called the opinions of the intellect, which include the compelled achievements that are translated as 'leading'.

We found, "And he led the flock" (Exodus 3:1), which was translated by Onkelos as *Vedaber Yt Ana*. And if so, we find that the speech and the leading [thought] are one matter. And they are also two in Hebrew and two in their translation, for the languages are drawn one after another and answer [each other]. And one is [closer] to the truth than another, such as Arabic and Aramaic, which are drawn more after the Holy Language. And we find Aramaic in the written *Torah* in Daniel and Ezra. And we do not find many others such as these, but only a few words that can be understood in other languages. And in the *Mikra* (verse), there is a verse, and it is as it follows: "(...)". And it is [so], and in the *Torah* [we find], "Jegarsahadutha" (Genesis 31:47) – in Aramaic. And our Rabbis of blessed memory called it *Porsi*, which is in *Bereshit Raba*. And they said about it: "A divine thing that is easy in your eyes".

And we read the *Torah* twice as the *Mikra* and once as the translation. And the *Talmud* was written in Aramaic and filled with Hebrew, and there are also many languages used a little in a few places. I have said [my] perplexity, so that you can understand the secret of the perplexity of the religions and the perplexity of the languages that follow. And behold, I will tell you ahead about it that it also concerns the opinions about that which I will tell you in the second secret (...). And [I will say it] also because you will never grow wise in that about which I will inform you in the secret, which is [stemming out] (...) of love, for every thing answers another. These three secrets are the ends of the three parts of the Guide [for the Perplexed], which are Secret 14 in the end of Part 2 and Secret 10 in the end of Part 3. For in them you will discover all my knowledge of *Kabbalah*.

Perhaps, I can strengthen the truth in your heart through a carving without strength. For, after you were created, you should better be a place [i.e. stay in the eternal existence] and not erased. And it is better for you to be a wind and not to be the east, for "You break the ships of Tarshish with an east wind" (Psalm 48:7). And if you study the spirit of the *Torah* a lot, do not hold it as a good for yourself, for you were created for this. And you should know that you need to praise the One who created you. And the multitude of the people [following the Lord] will prevail and the close one [is destined] (...) to be His merit (...). And in Chapter 12, the Rabbi said that some in the multitude believe that God – blessed be He – will be the speaker that tells our stories – i.e. that through the letters and the language they are on the word. And it was said that each one is the continuation of an imagination, for they are also the evil inclination.

And it was said (...) as an additional interpretation about this that it resembles [the evil inclination] (...), for every lack in the thing or [fault] (...) is an action (...) or is drawn to its action. And behold (...), the evil that is interpreted in the light (...) – the second [evil] (...) – reveals the matter of the Work [of Creation] (...) in Part (...). Thus, (...). And it is in Chapter 48. In [Chapter] 5, [we find] (...) a demand, and it appeared in Part 3 in two chapters, which are [Chapter] 7 and 8. It is an excellent hint at the secret of His speech and combinations concerning the *Chashmal* and the Holy Language (...).

Secret 13 – The Government of the Rider

It is known from Chapters 71 and 72, Part 1. The government of the rider cannot [be explained] (...) to you [except] a thing from two chapters (...). You will achieve the intention of this secret if you do not read both, with a very fine consideration (...). We will discuss (...) what is destined to come ahead, [if] you can understand the matter of this secret. And you also need to do this with the four chapters that come to reveal this secret – Chapter 4, 5, 6, and 7, Part 2. And this was also hinted in Chapter 3, in a little of the chapter of the Chariot. And you should understand it with all the remarks, and you should consider them carefully.

Secret 14 – The Confusion of the Religions and the Languages

It is known from Chapter 71, Part 1, and it is further hinted in the following chapters about the confusion of the religions. And it also appears in Part 2, Chapter 52. And it is a matter that requires a great consideration in order to understand its secrets. It also appears in five chapters in Part 3, and they are [Chapter] 29, 30, 37, 57, and 74. And I have already informed you about the place of their matter, and you should consider them. You should also consider that which I will say about it, as I have destined for you above. Truly, know that whoever wishes to achieve the truth of anything that exists (...) can do it entirely from that which is permitted to him (...) from [the World to Come] and This World. It is that he wishes to go out from any [perplexity] (...) and from any confusion. He will think [to overcome it] (...) and not, and from whatever confusion (...) he will ask for [clarity] (...) first. And then, he will study that which should come after it.

He should do this until he grows wise in that which is the cause of his life in This [World] and the [World] to Come. And if any accident occurs to him – and it is different from this [his] way being the opposite of this way, or he might try to learn that which will not bring him to the essence of success – he should repent and study as he should. And I am required to reveal to you the secret of the study and its sequences according to my knowledge and my *Kabbalah*. And you should consider my words and the words of my fellowmen, and choose from them the most excellent way from which you will know that you are [destined to it] (...). You will be able to succeed in achieving the [truth] (.). And

this is the essence of all (...) – the study, which man learns all the days of his life (...).

Prophetic [*Kabbalah*] is learned, and the place (...) of the confusion in the opinions of the speakers and those drawn after them [disappears]. And he did not recall explicitly either the confusion of the likeness or the matter of the languages (...). I was required for this because of that which you will hear from me, and I will begin to speak about that which I intend to inform you.

Know, my son, my loyal disciple, that you must do what I tell you in the study, if you wish to be loyal to your Creator as you are loyal to your father and mother. For your father brought you into this world, and your Rabbi will bring you to the World to Come. But your Creator is the One who revives you in This World and revives you in the World to Come. And He sets you [to your destined place] (...), and this is something that neither your father nor your Rabbi can do either in This World or in the World to Come. For, if man cannot do something by [himself] (...), how can he do it for the others? And there is no one who is able to do this in the entire existence except his Master, and He is the Lord – blessed be He. And therefore, it is appropriate to fear (...) and love Him, for He is our life (...). And the one that loves Him loves himself, while the one who makes Him angry hates his own *Nefesh* (...).

And therefore, you will receive a way, for He (...) – blessed be He – will bring you to fear and love Him in the essence of your life (...). And I will say that the beginning of all (...) is in our language. And therefore, you should study all the ways that the letters suffer, before being able to read. And this is called a combination, and it is about recognizing each letter, in what one combines with another, and in what one differs from it. And all this is

perceived by the understanding persons. But indeed, this should be carved entirely in the heart through a sustained carving, (...) for in the beginning of the sight of the one who considers a letter the seer will recognize the letter as separated from the rest. For he will recognize any of the human beings that he saw many times and know how to distinguish between them from the side of their shapes that are perceived through the eyes and carved in the heart.

After that, one must further learn the name of all the letters (...). And it is known that in our language each name of any letter begins with (...) itself. And this is a great secret of the letters that hints at their selfness. And with every letter, other concealed letters are connected, and they are also from their kind, such as *Alef* (אֵלֶף) for the letter *A* (א), which is connect to *LF* (לֶף). And they were not connected like this accidentally, but with great wisdom and prophetic agreement. Likewise, *Y"Th* (י"ת) was connected to *Bet* (בֵּת), *YM"L* (ימ"ל) to *Gimel* (גִּמֶל), *L"Th* (ל"ת) to *Dalet* (דָּלֶת), *Alef* (אֵלֶף) to *He* (הֵא), *Waw* (וֵו) to *Waw* (וֵו), *Y"N* (י"ן) to *Zain* (זַיִן), *Taw* (תַּו) to *Chet* (חֵת), *Y"Th* (י"ת) to *Tet* (טֵת), *W"D* (ו"ד) to *Yud* (יֵד), *Peh* (פֵּה) to *Kaf* (כֵּף), *M"D* (מ"ד) to *Lamed* (לָמֶד), *Mem* (מֵם) to *Mem* (מֵם), *W"N* (ו"ן) to *Nun* (נֵן), *M"Ch* (מ"ך) to *Samek* (סָמֶךְ), *Y"N* to *Ayin* (עַיִן), *He* (הֵא) to *Peh* (פֵּה), *D"Y* (ד"י) to *Tzaddi* (צַדִּיק), *W"P* (ו"פ) to *Kuf* (קֵף), *Shin* (שֵׁן) to *Resh* (רֵשׁ), *Y"N* (י"ן) to *Shin* (שֵׁן), and *Waw* (וֵו) to *Taw* (תַּו).

And there is no need to recall the names of *MNTzP"K* (מִנְצַפִּיק), which are the five [final] letters (...). For their names were not changed, even though their shapes and numbers did. The changing of the shapes was in order to raise up the seated ones, and the beginning of the

movement of the seated one is standing. But it is a return to the back, for the line will hint at the length and the carrier will hint at the width. The first ones, which are *PNK"TZ* (פִּנְכִּיִּץ), set and determined the width. And now, the shape of the inferior one changes and returns to the back. And through the power of the width of itself, it stands on its foot. But the shape of the superior one does not change, but rather stands existing in its names. And there is a great wisdom in all things, and you should know this. But the mastered one, who has the horn (...) in his shape – in his zodiacal sign – is blocked from every side. And it is a *Mem* (מֵם) like this. And you should take also the number (...) of the eminent ones, and I do not wish to write this explicitly, for their matter is long and I have already written the name of all the letters about this and that which is added to them.

And you will understand from this the secret of the acronym, for this is an acronym for their names. It alone hints at that which was connected to it with its name, but this is only in an oral *Kabbalah*. Until many of our people will not be able to recall with their mouths that which is added to each letter, they will refer to it by accident, and learn it either with an addition of many letters or by subtraction [of letters] and in its change. When the kabbalist tells them, "We have already received that the name of *Gimel* is written with [4] letters. And that which is added to *Gimel* (גִּמֶל) is *YL"M* (יֵלֶם). And that which is added to *Tzaddi* (צַדִּיק) is *D"Y* (ד"י)", the other will say: "I have received that (...) and that which is added to *Gimel* is *L"M* (לֶם). [And they are] (...) *Yud"Gimel* (12) letters. And likewise, I have received that the name of *Tzaddi* is Justice, and this is not as I have said (...)"

Behold, you see that this metaphor that I have recalled above hints at the dispute of the first *Kabbalot*, and this occurs due to the scarceness in the achievement of the knowledge of truth about the name of the letters. And these refer to them as such, while those refer to them in another way. Indeed, there is no [difference] (...) between the two (...). And about the bottom of the dispute, in their midst (...) will spread the reception of this like this, and the reception of that like that. And it is similar in this division (...) between the kabbalist and the other things (...), for there is no agreement (...) that agrees (...) from the *Kabbalot* in many parts. For its combinations are numerous, since the entire difficulty is in the majority of the combinations. And they are causes for the opposites and the changes that exist in the world. And indeed, that which settled among all (...) according to the way of correction is more excellent than the first. And even without a symbol, it is appropriate to receive from him the correction. For, if we see a denial concerning this kabbalist, it will not be so when one examines his matter with the finesse of the intellect, [as] (...) it was said.

And this second matter is in the likeness of our interpretation, and it is more excellent than the first (...). Concerning these that are from the first ones, we will rejoice. But if it can be in any way less than it – and even if it is interpreted by a symbol according to the thought of the one who says and hears – it is inappropriate to be received anyways. For all the emphasis was found in the giving of the kabbalistic or learned symbols. And there, you will think that the words of the symbol are known by the saying and the hearing one, and that they will not be wrong in them. One might be wrong also because both were marked on the first opinions that were agreed upon

and cannot be considered in any way (...). And this is also the cause of the confusion of the religions, the opinions, the languages, and the believes of the thoughts, until truth will be concealed from them (...), and it already is (...). And with all this, a little dispute fell between them in that which I have hinted at. But in the shapes of the letters and in these being their names, there is no one to query about our *Kabbalah*.

Behold, this is drawn, but there are details there that change a few shapes in writing, such as the matter of 'hard', which has two shapes. And we have received that it is appropriate to cleave [them to the One Who] (...) gives – blessed be He. It is appropriate to cleave them, and so are all except for [the dead letters. So, we have] (...) to draw them (...) with shapes by recalling them. And we have received so, and this has a secret. It is possible that it was told to me (...) from that separated intellect (...) first. And [I have] already (...) said if (...) with word and division. And about you, who are not afraid of achieve anything from the divine intention in the shape of either the letter or its name, but in its number – for their secret is *AM"Sh* (אמ"ש) in their sign, or *ASH"M* (אש"מ) – we will not rush from you to inform you about this. And we will also neither question you nor compel you to receive anything from all of our *Kabbalot*. But, as for the one who asks for their wisdoms and wishes to achieve their truth, we will inform him about their secret, which is received by our hands from *Tel's* and Moses, and from whatever [comes] (...) from everything that was revealed to us.

And we will rejoice. And with that which makes us rejoice, we will inform about its truth and know that the letters have another thing that is not [about] (...) thoughts (...), until a known number [will manifest] (...). The true one is

constant (...) [it recurs constantly in all the calculations]. And furthermore, the letters have known points that drive them from above to above and from below to below – i.e. from then to – or as is – ‘his head’ (ראשו); and from where to who is as ‘my heart’ (לבי); and from the front to the front; and from the back to the back, i.e. from then to then, such as ‘his return’ (שובו); (...) such as ‘shed’ (שפכו) (...). And this shows that it is a return to the back (...). And every [direction behaves likewise] (...) – above, below, and middle. And likewise, it is more from right to right, and from left to left – i.e. from intellect [to intellect] (...) and from *Alef* to *Alef*. This is as (...) the punctuations (...), such as [the *Chirik*] (...) and the *Segol* (...), which are small. And they were ascribed to them. They are a large [dot], for they have (...) a unique [dot] (...).

And after the intellectual person knows all these ways of *Kabbalah* with [its] symbols, then he will truly listen. But in the beginning, it is inappropriate to investigate their secret. And had man done this, he would have never been able to learn the true action to receive their benefit (...), to grow wise as he received. For with this it will be a great secret that will further inform him about the things one by one (...) during the days of his youth. And it is appropriate for him not to question it. And then, he will further receive it, but he should always receive and consider. And he will understand a thing from the midst of another thing. And if something is difficult for him, he should ask about it. And if not, he should read and consider it until he knows the truth – whether it is a thing that can be achieved with much study or not. I have informed you about all this at some length, for I intended to bring you to the secret of the ways of *Kabbalah* that lead to the knowledge of the Name with ease, as it is the custom of all the *Kabbalot* that are

compared to the likeness of a man that wakes up the sleep from his deep sleep. And another awakes and sees what he is shown in his awakening. But if he is awoken and sees foolishness, as he did when he was asleep, he will know nothing from them. And he will return again to his sleep and will not compel them (.... ...).

Then, [beware] if you awaken in your sleep and you return to sleep, and you do not see the one who stands over you with his sword drawn in his hand, tempting you with a device that might kill you. And his larcenist friends are with him, and they eat his bread – and he eats theirs and with them. They are with him and they await for him, until the time of his coming. And you, their children, are as foreigners. And in your hand, there is granule from all of them, and everyone shuts his house, wears his sword on his thigh, and says in his heart: “When he dies, I will inherit him (...)”. And if you think (...), you go back and go forward. If your intellect is superior – and the people are set to be inferior – you are *Metatron*, the Minister of the Interior.

Therefore, awaken, come closer, see, and do (...). This is similar (...) to the action and nothing else. This is about studying the essence of the sum of the letters and the essence of their separation – and what they will refer to in their connection and what they will inform with their separation. It is about those four [letters], for, as the Wheel does not bring out anything into action in anything, it acts upon in the lower world, but only when it is moving. And that which is in the lower world will receive no power from all this – neither from the Wheels, nor the *Nefesh*, nor the natural ones – but only when it is in movement. The *Nefesh* will receive nothing from the intellectual power, if it does not move its thought to prepare its reception of that

which is drawn and learned according to that which abounds it.

You will understand this from the movement of the impregnation, and that the reception of the secret of the impregnation depends on the movements, the periods, and the births. Behold, when your *Nefesh* grew wiser, it was impregnated by Knowledge and procreated Understanding and Wisdom with its thoughts, for the Active Intellect is her husband and its name is 'persons'. And it is her spouse. (.) For they prepare for it. They are the letters, which are the matter. And they are instead of the womb for Moses, for the *Nefesh*. And the connection instead of the organs will be revealed from them. And their connection is (...) as the connection of the points, which is the form instead of their nature. The words and it are the servants and the meanings, such as the *Neshamot* and the verses in the heads of the organs that are combined from them. The matter includes its Wisdom, and the Intellect is born. And its action, Knowledge, is separation (...) and cleaving (...).

And because this is so, we need to have a way by which the one who seeks wisdom will understand that all this is as I have recalled in brief. And we found this way in no study by which an intellectual person can achieve this matter, but according to the way of the revolution of the letters with their punctuations, numbers, and inversions – and in anything (...) supporting [this]. For they alone order the *Nefesh* to receive through them the Intellect and also [the Wisdom] (...). And behold, the one who wishes to grow wise in them should learn and act in them. He should not be lazy, and he will find that all (...) these are truth in itself without doubt (...). Then, a few books are about this, and it is known that the philosophers have also studied ways by which they can reach the achievement. And they

themselves did not reach it, for their way was far and required days and years. They order to study, after knowing the movement of the language and the wisdom of logic. And called it 'work' and said that it is an instrument for the intellect.

Our Rabbis warned us about this and said: "Avert your sons from logic". And they interpreted it as an opposite to their opinion and said 'your sons' and not 'yourselves'. But for me, this is the same. And they brought this as a proof, and it is not the truth. Concerning the one who wishes to believe [in] (...) his hand – and I have already been caught by the knowledge of its study (...), and a little more according to it being [supposedly a lofty matter] (...) despite the listeners [are often deaf to it] (...) – its damage is greater than its benefit for us. And therefore, I did not praise its study, and not because it lacks a great argumentation, but because it has that, without doubt. Moreover, according to the way of truth, whoever wishes to achieve any achievement according to the way of philosophy will never achieve from it a true thing, if he does not study first the work of logic, for this is its first matter.

Likewise, one must also learn after that the wisdom of study; and after that the natural [study]; and after that the divine [study]. And like this, one should achieve by listening to the wisdom of philosophy (...) in Part 1, Chapter (...), all for [the matter of the confusion of the doctrines] (...). And it is known [from] (...) Chapter 31, 32, 33, and 34. Consider Chapter 31, and you will see what was said in it by the Rabbi concerning the dispute and the confusion, and its doubt. Indeed, according to our opinion we have nothing from logic, but our hands have the wisdom of the study and the natural and divine [studies].

And we admit that they are all, but not according to their rank alone. But it is according to the secret, and it is that the one who knows the ways – for the letters do not come [from] (...) the head – will know the secret of the secret and achieve with this that the letters [revolve] (...) in a Wheel-like movement. And all (...) their matters [revolve likewise].

And they will also inform us, according to my knowledge, more than all the philosophical ways informed us. For, behold, we have already studied their ways, and they were not able to bring us with all their ways to the achievement of the divine speech. But all the letters lead the one who is ready for this to compulsion, with the attempt of that which is appropriate for everyone who is prepared. And indeed, in the secret of prophecy and labor this saying is seen this way. And therefore, when this matter is stopped [from its usual movement], its lack is sometimes more interpreted – with the God's help. I will complete this first part after my words concerning the secret of the confusion of the religions and the languages, [and I will give] a little of the way as a beginning for the following part, concerning the matter of prophecy and labor. And we will say that the changes that exist among the movements of the Wheels are causes for the changes that exist among the elements and the changes and the opposites that exists in the elements from the side of their essence and from the side of their accidents. And the natures are the causes of the changes from the opposites that exist in that from which everything was combined according to its kind.

The changes and the opposites that exist in the kinds are causes. They are the change of the shapes of the details of the human beings and their opinions, truths, thoughts, and the confusion of their religions and language. Know that

the letters are also (...) sharing with each other and different from each other. And they share with each other and help each other (...). And if one's kingdom and government over them is weak, they overcome his power and return to pass him. And if it is strong, he leads them by his will, wishes to act in them, and makes them as instruments, asses, and servants, doing with them whatever he desires according to the decree of his wisdom and the greatness of his ability and power. For he has in himself the power for this in potential.

And now, by doing this, he brought out what was in him when he came into action. For this is in the potential of the sage, who brings his intellect into action – [i.e. it is the potential of] (...) man. For, if all were in potential, [there would be no action for] (...) the detail and the letters, and they would not be able to be saved from them – i.e. they always err in their truth. The one who errs in the truth of the letters in necessity errs in what they hint, and he errs in the entire speech. And he will never know the secret of its truth and essence. And the speech is the essence of man and his truth. If so, from where will he know the truth of himself, if he does not know the secret of the speech that hints at his essence and is his selfness? For the action of each intellect is its selfness. And what can one who does not have the instruments for drawing draw? For they are the secrets of the important letters, and all this is truly the cause of every confusion and every dispute. And therefore, do not wonder about the confusion of the religions and the languages, and you will hear this ahead, as I have said.

If so, it is appropriate for you to understand that the first and famous orders in speech are divided into three parts – names, actions, and words. These compel the multitude to speak through them. But the matter of the speeches that

are spoken with these according to the way of utterance and riddle, in order to understand the intentions of this matter, is a merit for unique ones. Therefore, the speech shows us that it is said in a way that requires understanding in order to understand it through an acronym – as we surround [expand] the heading of *ABG* (אב"ג) calling it *Alef Bet Gimel* in unique things one after the other. And those that resemble it from the kind of the confusion are an offering to the merit [of the one who can expand them properly]. And the Rabbi already hinted at this in Chapter 43, Part 2, concerning the matter of the inversion of the letters *ChB"L* (חב"ל) to *BCh"L* (בח"ל). And you should know this very well and consider everything I have awoken you to. And do not neglect understanding it! But you should try hard to achieve my knowledge of it and to always be drawn after the truth without going to any foreign thought. And then, you will be successful in your ways and you will grow wise.

"Though your beginning was small, yet your latter end should greatly increase" (Job 8:7). Part 1 of the secrets of the Guide for the Perplexed is complete, and it includes according to its revolutions all the matters of its chapters in their generality. All of it is secrets, and they are the first ones that were included in Part 1 alone. And they are *Yud"Dalet* (14) secrets. And those that are in Part 2 are *Yud"Bet* (12) secrets. And the third has *Yud* (10) secrets. Do not think that there are not many particular secrets [in it], but know that it has many of them. But each one of them is a part of these in necessity [this must be copied wrong, for from here until the end it makes no sense], or from a kind that is a little far from this, as it was interpreted in "The things, but a part of them". Therefore, he will

achieve this and know this. And now, I will begin with Part 2.

Secret 1 – A Power that is Acted Upon

It is known from five chapters that are found in Part 1, and they are [Chapter] 42, 43, 55, and 58. [We learn] (...) in Chapter 47 about the matter of potential and action. It is a great secret about the knowledge of the Lord and His titles, and the kinds (...), as if the Creator – blessed be He – were speaking without drawings. And His existence is constant, and He will not correct a matter with an instrument, for there is no instrument for Him. And He is not a body. And indeed, His actions are on Himself and not in all. And the potentials in them are a doubt from the generality (...) that will be [that will take existence]. [He neither talks] (...) Himself a word, nor knows, nor wishes, for the titles are indeed potentials that have names and nothing else. And it was already said by our sages of blessed memory: “A general saying postpones everything shown by those titles, [concerning] all the substantial things that were recalled by the prophets”.

And it was said (...) “The truth will show the perfection of the wisdom of our Rabbis of blessed memory, etc.”. And it was further said that the saying includes that which has possession. This is their saying in *Bereshit Raba*: “The power of the prophets is great, for they liken the shape to its creator (.);” “And on the likeness of the Throne was the likeness as the appearance of man above it” (Ezekiel 1:26). And see and understand why the Rabbi refers to the entire body as an instrument. And he says that the potentials are also from the generality of the instruments, and this is the truth. But there is a saying in another place that appears as if it were questioning about this (...). It is about (...) in Part

1, Chapter 64. It is the secret of “For my name is in Him” (Exodus 23:21). The matter is that he is an instrument for my will and desire. And behold, he interprets the things with a combination of an angel in Part 2, in the midst of Chapter 6.

One secret from the physical potentials is an angel, and the name is the potentials that are separated in the world. Indeed, I reveal to you this secret and its explanation from the words of the Rabbi themselves. And I revolve for you with it another great secret, which requires to be strictly kept by anyone who believes in the *Torah*, so that it will not destroy the one who hears it and its wisdom will overcome his will and desire. He should not be tempted to be drawn after vain words because of this, and he should know that everything that will come for him in this world from the good and up to the evil is according to the judgment, the righteousness, and the truth. And he should not hang his guilt on his fellowmen. And this is because it is already known about this that the beginning of the world from a body to another is the *Teli* (fulcrum), which is the serpent that seduced Eve – who is the matter of existence. And it is the bond that ties the tied one. It is that about which it was said to Moses: “And you shall see My back parts” (Exodus 33:23).

The secret is that it is the spinal cord in man, for it is filled with vertebrae, and they are the *Alef*. Behold, the secret of *Teli* (תלי = 440) is [=] ‘dead’ (מת), and in its movement it moves in its revolution from *Yud”Chet* (18) to *Yud”Chet* (18) years (...). And behold, [keep this] (...) for you (...), and it is that its multiplication [is a secret] (...). But the stars are clouds for the day with a thousand *BLW* – a thousand years. And this is the secret of the *Torah* concerning the matter of the blessing and the curse, by saying: “They shall

stand (...) to bless" (Deuteronomy 27:12); "These shall stand on mount Ebal to curse" (Deuteronomy 27:13). For the secret of 'Gerizim' (גרז"ם = 260) is [=] 'destruction' (חרב"ן), and the secret of 'Ebal' (עיב"ל = 112) is [=] 'building' (בני"ן). And this "Shall reach" (מברי"ח = 260) from end to end" (Exodus 26:28). (...) "And the middle bar in the middle of the boards" (ibid.). And it is the crooked serpent, and its sign is: "And abundance of peace so long as the moon endures" (Psalm 72:7). And its secret is 'a sword' (חר"ב = 210), and blood 'destroys' (מחרי"ב = 260), [=] 'upsetting' (מרגי"ז). And it is 'a flame and the sword' (לה"ט וחר"ב) that turns every way. And it is the saying [=] 'the late' (המאוחר), and it is [=] 'the combination of the blood' (חבור ד"ם) [=] 'of the river' (הנה"ר) from [=] 'the mounts' (ההרי"ם). And its name is [=] 'the sunlight' (אור חמ"ה).

It is [=] 'the spirit of Ammah' (ר"ח אמ"ה), and its secret is [=] 'southern' (דרומ"י). Therefore, (...) it also makes the temper angry – i.e. the quick mixture from the [combination] (.). And it acts on the imagination. By [spinning] (...) and 'revolving' (ומגלג"ל = 112) in the nature – i.e. the nature of the being – it procreates human beings that are broken by the [=] 'imagination' (בדמיו"ן) – i.e. by the [=] 'Wheel of the blood' (בגלג"ל ד"ם) – with another WH"Y. Behold, this is also [=] 'day by day' (י"ם י"ם), forming their being – i.e. forming. And in the present, there is the secret of *Shadday* (Almighty) and *YHY"H WYH"Y WYH"Y Kaf Waw*. And I have already informed you about whom he is. And he is another destroyer, after he is from the combination of organs and creates every element into its nature, after combining it.

And I have revealed to you the secret in order to conceal his secret from the combined robbers, by knowing that you and your friends – and all those that resemble you – will know this. And my proofs are wonderful symbols. And you should know that, behold, it is called 'tortuous serpent'. And its secret is 'the first drop' (טפ"ה ראשון"ה = 656). And its secret is from the kind of its beginning. And we will find that it reveals the inferior one, and it is the known earth that bears fruits. You will understand this secret from the abode that is built as the human body and the body of the world, for they are three worlds – the world, the abode, and man. The secret of man is one; the secret of the world is ten; and the secret of the abode is one hundred. Behold, the world and man are light, and the abode is the Wheel of the skies. And its sources are all sealed upon the spinal cord of man.

And the woman is created from the rib, and this is truly the rib of the abode. It was already said by Adam about her: "This is now bone of my bones, and flesh of my flesh: She shall be called Woman, because she was taken out of Man" (Genesis 2:23). Behold, if so [i.e. the circle] he has two ribs, and they are *He He*. They are one rib from *He* for the woman. Thus, they are also *He* (5) fires. And for every name, the name of its shape is the secret of *He Y"H Ch W"H* (ה' י"ה ח' ו"ה). And this man is for all. And whenever he is called 'man', his name is *Nefesh*. And the secret is '*HY"H* and '*HW"H* (הי"ה והי"ה), 'a couple' (זוג = 16). His name is *Nefesh*, for it is preserved from the *Nefesh*. And consider "Every living creature, that was the name thereof" (Genesis 2:17). (...) Its secret (...) combines with it (...). "And whatever Adam called every living creature, that was the name thereof" (ibid.). And the secret

is the entire *Torah*, *Mem WL* "W. And there are *Kaf* "He (25) letters, and you should know their secret.

Know that man is in the middle, and the letters are on his right. And *Tet* (9) letters are on his left, and from his end and up to his head. And He is all, and blessed is the Name of His honorable kingdom forever and ever. The secret of any name is *Waw* in necessity, for that is the name of man. Therefore, it is male and female, for "Male and female created He them, and blessed them, and called their name Adam, in the day when they were created" (Genesis 5:2). And the one that will learn this will interpret most of it. There, what is learned in action is only learned (...) – i.e. man alone. And concerning the spinal cord, its ties are round and it is straight in potential (...). And it is a vain matter. An evil inclination is its head, and the tail of the *Teli*. The sea-monster was called a title and fire. It is that which inverts the opposite (.), commanding man with its head – truth – and its tail, for this is its beginning and the head, and that is its end and tail. This will reveal to you the secret of the rod of God in the vessel of the multitude and the secret of the serpent is the *Seraph* that is hung on [it] (.).

And the secret of the altar is that its name is "*Adonay-Niss*" (Exodus 17:15). And the secret is "And Moshe fled from before it" (Exodus 4:3). And the secret [is thus] (...). And the secret of *Tishrei* is in their heads and their tails, and from their midst in the midst of the *Waw* – from the sea that is in midst upon *Shadday*, which is in the midst of 'happy is'. And by dividing it with itself in a first division, the four letters will be one word. And you should do this from that which is left – one word from four letters – and you will find their secret. And you will understand that the head is persistent, and you will know that the tail is divine.

But this is open, and indeed this is its potential [that is] (..) alive. But this in potential is dead and alive, and this is also in life, dead and alive, for it is alive in its wisdom. This power was alive, and this is that which I have revealed to you – i.e. that it revolves from the living to another living.

Also, as long as the head is alive in its wisdom. The father is dead in his gullibility, and their *Middah* is judgment. And both are the *Middot* of judgment. According to this, the root is everyone who did not learn with his intellect, tied in it (...) – in the leg of the animals – for all its movements are laid in it. The Rabbi revealed it unexplained for the fool and explained for the intellectual – i.e. that the elements are dead bodies. And the life of the living beings are also from the Wheels. You will understand it if you will, for the intellectual is enough with this. And it is inappropriate to reveal more than this. And it was said: "Let a bear robbed of her whelps meet a man, rather than a fool in his folly" (Proverbs 17:12); "The foolishness of man perverts his way, and his heart frets against the Lord" (Proverbs 19:3). The will – i.e. [the freedom] (.) and the choice – is alive, while the intellectual is dead.

Behold, the Rabbi said in Chapter 70 in the question of Part 1 that the sage is the one who will reach here and walk wherever he wishes. And it will be his instrument. He will use it as he wishes, and he will be clean and would not cleave to it, but be outside of it. And he continued this and said [further things], and you should grow wise and understand how the relations of the Wheel were interpreted. For it is an instrument for Him, since with it He leads the existence. And all this is explained! And behold, the head is the seal of *Yud*, but the tail is for circling the *He*. And the explanation is that the tail is the circling (..) and the explanation is that the tail is circling the *He*. And

that which is explained is that the head is its seal. And if you have a brain in your head, you will understand this. And behold, all this is interpreted. The Rabbi discussed in Chapter 53 matters that are useful concerning the secret of potential and action, and you should consider the entire chapter there.

He further said in Chapter 55 about this that to every potential a lack will be connected in necessity, and everything that comes out from everything into action cannot exist without bringing out the rest that exist in the action of that which brings it out. Due to this, it was inferred that its perfections will exist in action and it will have nothing (.) in potential on any side. And he furthered this up to the end of the chapter. And you should consider it, and understand it from there! You should read the entire two chapters with consideration, and leave nothing either big or small from them, until you understand it, draw it with an intellectual drawing, and rejoice in it with great happiness. He also hinted that which I have hinted in this gate in Chapter 70. And therefore, I was not required to [repeat it] (.) in his five friends [friend-chapters].

And then, the Rabbi brought great matters in Part 2, in the nine prefaces that are in the beginning of the part, in order to interpret with them this entire secret. And they are the following prefaces: 5, 10, 11, 12, 16, 17, 27, and 24. And it is easy to understand from them the secret of potential and action. And he further recalled them in thirteen chapters in Part 2, and they are Chapters 4, 6, 7, 10, 12, 17, 18, 21, 36, 37, 38, and 48. And because of their great number, it will be difficult for you, but it is enough for you [to know] (...) the secret in Part 3. In two chapters, he recalled this, and they are [Chapter] 27 and 54. And I will recall these two for you in their particular

place. From them (.), [we learn that] in this thing is their remembrance (.). A figure and the sign is that (.) the Rabbi in this chapter [talks about] the perfection of man, [which] (.) is that he will be intellectual in action. And it was said in Chapter (.) that the perfection [is his goal] (.).

The true is that man will reach the ascent of the virtues of the intellects (...), which are the learned ones (...), for they teach true opinions of the divine [things]. And this is the thing that was called by all the ancient sages 'an emergence from potential into action (...).

Return to the truth known from four chapters, which are in Part 1, for in Part 1 there is the secret of the true praise. And they are Chapters 50, 54, 59, and 64. And that which is recalled from it is Chapter, [which] (.) is his saying there that *YHY"H A/HY](./)H* is the matter that is said. But it is the matter that is drawn in the *Nefesh*, when it is believed that it is as it was drawn. And it was further said there that He — blessed be He — has neither title nor essence/object, in no way. And it was also said there that he believed indeed that He is One with many titles. And it was already said that He is One in the words, and many believed his thought. And this is as the saying of the Christians: "He is One, but He is three, and the three are one". Likewise is the saying that He is One but He has many titles, and He and His titles are one with the beginning of materiality and the names and the complete simplicity. But our intentions and searches [go beyond this] (.). He told us how not to believe, and there is belief only after drawing, for the belief means to believe in that which one has drawn. For this is for the intellect according to that which was drawn, for it is outside the intellect, such as that which will be drawn in the intellect.

If one comes with this belief and it is impossible to change this belief in any way – and he neither finds in the intellect a place resembling that belief, nor he is able to think of another possibility – it will show the complete truth. For, if he achieved this, then whoever draws (.) the Name [can achieve it], which is not so for the one who either recalls it in his mouth or draws its matter. And this is from the potential of that which was said about them: “You are near in their mouth, and far from their reins” (Jeremiah 12:2). But moreover, man should be from the potential of the one who draws the truth and achieves it. And if he is not, he should discuss about this, as the important ones were ordered. And it was said about them: “Commune with your own heart on your bed, and be still. *Selah*” (Psalm 4:4).

I have written this chapter, almost all of it, or most of it, because of one of the reasons. For I have many things to discuss about this, and I will say that I walk in [the head] (.) of this generation because of the second ones. Then, I will tell you what the Rabbi said about this from that which he shows about the secret of the true praise. And he said in Chapter 54 that the saying, “Show me now Your way, that I may know You” (Exodus 33:13), refers at Him being known through His titles. For, when one knows the ways, he knows Him. The saying, “That I may find grace in Your sight” (ibid.), shows that the one who knows the Creator is the one who will find grace in His sight, and not the sight of man. And it was said that he will pray alone. But whoever knows Him is the close and desired one, compared to whoever’s intellect is the distant close one. And as he does to the wisdom and the foolishness, so will be the desire and the anger, and the close and the distant.

Behold, the achievement alone according to its speech is also the true praise. And this is the truth, and I will discuss this in the end of this secret because of the compulsory need. And keep the secret of Chapter 59, where it was said: “Praise waits for You” (Psalm 65:1). “Praise” (ibid.) – i.e. the charity for you is the glorification. And it was further said there that the silence is even more appropriate, and it is enough to achieving the intellect, as it was ordered by the complete ones. And it was said: “Commune with your hearts, etc.” (Psalm 4:4). And I will further hint for you at their sayings about this at the end of this secret. It further appears in Chapter 62 that the true greatness is achieving His greatness. And behold, whoever achieves His greatness and perfection (..) is as the measure of his achievement.

Man alone will increase [his] sayings to show that which he has achieved with his intellect and make it known to his fellowmen. You have already much of this combined secret concerning the essence of the intention in existence. And (..) it was said about the one who has no achievement that he is a praise. And he [Maimonides] said: “All my bones are a book” – for they compel these eight that were mentioned. For this was known because of them. And he also said that the praise will be referred to as honor. And therefore, it was said that we should respect all the books of wisdom in the body of these living and speaking beings. And each book is for the name of its virtue. And if so, the book of the *Torah* is higher than all, according to its great virtue over everything – and all the more so [over] those who know that it should be respected more and more. Because the knowing rises from the known, which does not know. For the book of the *Torah* does not know man, but man knows the book of the *Torah*.

Moreover the sages should be respected more than the Temple, which is a place and an abode for the book of the *Torah*. And all the more so, the sages should be respected more than the synagogue, which is a place for the place. But the multitude turns and sins in this entire intention by mistake, without knowing. Our Rabbis hinted at this by saying: "How foolish are the people who rise from before the book of the *Torah* but do not rise from before a great man of the *Torah*". The wicked say that the sages aim at their own benefit with this hint. But, heaven forbid, the things are no so, but they are the opposite, for the benefit of the honor of the sage and the wisdom do not return as their witness. But if they do so, they will study from their wisdom, and perhaps it will be useful [to them]. But as far as the sage is concerned, his honor is his wisdom that is in him, and not in any of all the other created beings. But I do not wish to discuss this.

Behold, in Part 2, Chapter 1, an eminent matter appears about this secret. And it is that the Rabbi showed in it that the Wheels are living and grow wise – i.e. achieving, but not substantial, and dead as the elements. He said that they praise the Lord and tell His wonders with words of no language or tongue. And they are true, for the one that praises with words tells indeed that which he has drawn, and the essence of that drawing is the true praise. But its pronunciation is for the others either to understand or to show about himself that he already achieved. For it was already said: "Commune with your hearts, etc." (Psalm 4:4). And others were mentioned in different places. He said that this is a symbol of the *Torah*, which will be denied only either by a fool or a stubborn person.

He continued this interpretation and said at the end of the chapter: "And from the lie that leads one thing, that thing

will not know what is leading it, when the truth of the leading will fall here". In Part 3, we have recalled from the achievement that which hints at the essence of the true praise. And now that I have completed this, I will return to discuss that which I have intended to inform you about a few chapters that are brought concerning this secret. You should understand my opinion completely, for my intention is to be useful to you in the essence of usefulness. The cause that first brought me to write most of that which appears in the recalled Chapter 50 is the denial with which many of those who saw the face of the teacher refuted. And each one of them turned to be wayward and sentenced about each blessing and prayer – which was corrected by the sages – as if he was wiser than the sages. And this up to the point that they decreed laws and hung their stench upon the clean [things] with transgression.

[They accused] (...) the Rabbi of blessed memory saying that the Rabbi already decreed and brought proof that silence in the praises of the Name and its splendors is better than speaking it. The poor, with their sleeping eyes of the heart, and the blind, did not see. It is interpreted that he says that, when man achieves that which he is compelled to achieve, as long as he did not achieve [it], the judgment decrees that he seeks all the ways of achievement in every way that he can from the ways of the precepts. How many chapters has the Rabbi of blessed memory recalled about the matter that it is mandatory to fear the Lord? And furthermore that this is the first intention of the entire *Torah*? But the second is love, and it is impossible to love without drawing the loved one. And there is no one that can question this thought when it is achieved. And even (...) in the *Torah*, it is more excellent than the blessing and the prayer (...), for it was already said: "He that turns away

his ear from hearing the law, even his prayer shall be abomination" (Proverbs 28:9).

But they decree to leave because of the words of the Rabbi. And from his saying about that which is appropriate, there is that which was said: "Commune with your own heart on your bed, and be still. *Selah*" (Psalm 4:4). And that which resembles it is nothing but a denial. And the one who wishes to deny the essence should not rely in his denial on his fellowmen, unless he wishes men to think that he is not a denier of the essence and thinks about resembling to those who were complete and deceived the gullible, saying that he believes in that which he believes – i.e. if the sage believes this and does not deny it, he will also believe in this and will not deny it. And all the more so, he will tell every man that whoever does not believe in that which he – i.e. the sage – believes according to what he has seen – even if it is not so according to the truth – is a denier of the essence. And I have found many such as these.

Might the Lord open the eyes of the Jews and illuminate the heats of our sages, the Jewish fools. And I say that, if these are deniers, most of the sages of our generations are fools, for both were smitten with two whips of weed – the ones with whips and the others with scorpions. This is, as these transgressed with their great study and went astray in denial, those transgressed and are in the company of sinners, for they do not research a belief in the likeness of the entire written *Torah*. And the entire oral *Torah*, which is in one mouth, burdens to teach the wisdom of the achievement, as Isaiah said: "The ox knows his owner, and the ass his master's crib; but Israel does not know, My people does not consider" (Isaiah 1:3). And it was written:

"Ah sinful nation, a people laden with iniquity, etc." (Isaiah 1:4).

And therefore, whoever desires the divine perfection should not look at any of these malefactors, but at the foolishness of these sins in their *Nefesh*. For "They do not regard the work of the Lord, neither consider the operation of His hands" (Isaiah 5:12). After telling you the recalled cause, I will further return to the things that I wished to discuss about the matter of the chapter. And I will say that the Rabbi is amused by the Christians that believe in their opinion in the three [the trinity]. And they called it 'uniqueness'. And many intellectuals and understanding men thought to question the Rabbi with this and said: "This is for me; they are my days". And the Rabbi tied our opinion with the opinion of the Christians concerning the trinity, for he recalls and interprets it in Part 1, Chapter 67. And he says about the matter of the intellect, the intellectual, and the learned thing that these three are matters concerning the Name.

But how does he know this? For the Christians did not say something like this and called the intellect 'father', the intellectual 'son', and the learned thing 'spirit'. He further said, or it was said, that they called the ability 'father', and ascribed it to the father; and they called the wisdom 'son', and ascribed it to the son; and the will was called 'the Holy Spirit', and it was ascribed to the Holy Spirit. And it is not so, i.e. that the Holy Spirit is a thing written in the words of the Name in a few places and that it is possible for it to be the Name. I argued and told him that there is no difference in the change of the words, but the difference is in the change of the intentions. The matter is that calling the Lord 'father', 'son', and 'Holy Spirit' from the truth of the Christians, with the removal of the matter, is his intention,

for there is a First Cause there. And it was referred to by the name of 'father'.

There is also another abundance that is abounded from it, and it was called 'son'. And there is a will there that is called 'Holy Spirit', and it is an abundance that is abounded from the First Cause and from the abundance that is abounded from it. And it is a third thing in compulsion – an abundance from the two. And we admit all this according to the actions of the Lord. But if you remove it from any matter and think of its constancy, antiquity, and measure without might at all – and there is nothing besides it – you will find it without all this. For He alone is One on each side with no combination. And the thoughts of the human beings are vanity. That which was also said – i.e. that the imagination and the intellect are a compelled recognition – does not concern the Name, for one will not achieve that which He is except for Him. For it was said: "He is He". But this is the most excellent compulsion for the human thought. Then, (.) his head was obligated to admit this. And you should set your heart to understand my opinion about this.

Secret 3 – The Abundance

It is known from Chapter 5 and Chapter 46 of Part 1, and from Chapter 11, 12, and 36 of Part 3. The matter of the abundance was mentioned by the Rabbi in Chapter 5 concerning the achievement of the reward – to first hide one's face from looking at God. It was said: "And the similitude of the Lord shall he behold" (Numbers 12:8). And the Rabbi interpreted it at the end of Chapter 3, for there are two chapters before it dealing with the similitude. And he said that its interpretation and first truth is that the secret of 'behold' is [the Name] (.), for whoever grows wise in the Name in the power of the consideration of the intellect, combines it with the refining pot of wisdom, weighs it with the level of science, considers it with the balances of righteousness and with the *Middot* of truth, and believes has the Tree of Life in his hand. And he eats from it, for, when he beholds, triples, and quadruples it, he sees it with his eyes and spirit.

He will liken it with his action, and its power will revive him through its power forever and ever: "And bread which strengthens man's heart" (Psalm 104:15). The recalled observation is the secret of the being, for the similitude of man is *Eheyeh*: "And the similitude of the Lord shall he behold" (Numbers 12:8) – when the Lord abounds him with His good. As it was said to Moshe, "I will make all My goodness pass before you, and I will proclaim the Name of the Lord before you and will be gracious to whom I will be gracious, and will show mercy to whom I will show mercy" (Exodus 33:19). And when he looked and saw that he achieved His ability, therefore He ordered him *Y"H Y"B* (י"ה י"ב) – the likenesses that exist for the combined Name – against the twelve zodiacal signs, against the

twelve months of the year, and against the twelve books that [were written] (.).

And the Rabbi said [this] in Chapter 46, and the action and the speech were borrowed to him to hint at an abundance that is abounded from Him – blessed be He. And he further said that anything material that you can find in any of the books of prophecy is either the instrument of any local movement to hint at the living, or an instrument for feeling to hint at the name of the achievement, or an instrument of feeling to hint at the action, or an instrument of speech to hint at the abundance of opinions abounded over the prophets. And he said that all this is in order to straighten us and let us know that there is something that exists, which is alive and acting on whatever achieves its action.

Behold, it is already clear to you that the majority is always about the word abundance for the Lord, for it is a speech that hints at the ascent of a close thing that is abounded from Him. And it is Him and the intellect, and the intellect of His action is Him. It is that which will be called 'learned', and He is that to which you may refer as abundance, abounding, and abounded – in the likeness of the intellect, the intellectual, and the learned thing. For there is abundance for the intellect, and it will never change. But this might sometimes be concealed from someone who is with Him, because of some preventers. For he has to achieve [the truth by himself] (...), for he is not in everything. And sometimes, they change, but He is always in all and all is in Him – and He is all.

The Rabbi brought this matter in Part 2 and said that the action of the separated should always be called abundant on the side of [its] resemblance to water that abounds from every side and has no unique side to attract either to it or

its environment. It spouts from all of it, and in every side it always satiates the close and the far ones. And it is likewise concerning the intellect. No power will reach it either from one side or a distant one, and its power will not either reach its environment as well from a permitted side or [go] to a distant one – and not in a moment with no time. For its action is constant, since all were already likened. It will receive that action that is found on the existence, which was called by the Lord 'abundance'.

Consider from here up to the end of the chapter that the matter of the abundance was already continued in it, so that its secret will be made clear. Likewise, the Rabbi began in Chapter 36 and said: "Know that the truth of prophecy and its essence is an abundance that is abounded from the Lord – blessed be He – through the active intellect – first over the power of speech, and then over the power of imagination". And he revealed there the secret of the abundance. Behold, this assists that at which I have hinted above with a revealed and concealed assistance. It is by setting the active intellect as a means between the power of speech and the abundance that abounds from there. And behold, if so, the abundance is [from the Lord].